CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CAMBRIDGE & Co., BOMBAY & MADRAS.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

STATE MUSEUM, LUCKNOW
LIBRARY

Acc. No._____

Book No._____

Henry Walter Bellew.

7 Plates

Arch 43
CC-0. Agamnigam Digital Presevation Foundation, Chandigarh
D
616

913.54

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

L. 931 - CC-0. Agamnigam Digital Presevation Foundation, Chandigarh. 12.5.63

INDIAN ANTIQUITIES:

OR,

DISSERTATIONS,

PROVINCIAL MUSEUM LUCKNOW. REFERENCE LIBRARY

RELATIVE TO

THE ANCIENT GEOGRAPHICAL DIVISIONS,
THE PURE SYSTEM OF PRIMEVAL THEOLOGY,
THE GRAND CODE OF CIVIL LAWS,
THE ORIGINAL FORM OF GOVERNMENT, AND
THE VARIOUS AND PROFOUND LITERATURE,

OF HINDOSTAN.

COMPARED, THROUGHOUT, WITH THE
RELIGION, LAWS, GOVERNMENT, and LITERATURE,
OF

PERSIA, EGYPT, AND GREECE.

THE WHOLE
Intended as Introductory to, and Illustrative of,

THE HISTORY OF HINDOSTAN,

UPON A COMPREHENSIVE SCALE.

VOL. IV.

In which the ORIENTAL TRIADS OF DEITY are extensively investigated.

LONDON:
PRINTED FOR THE AUTHOR, AND SOLD BY W. RICHARDSON,
UNDER THE ROYAL-EXCHANGE.
M.DCC.XCIV.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

TO THE RIGHT HONOURABLE

ALEXANDER,

LORD LOUGHBOROUGH,

LORD HIGH CHANCELLOR

OF ENGLAND,

THE VIGILANT GUARDIAN AND STRENUOUS DEFENDER

OF HER RIGHTS ECCLESIASTICAL AND CIVIL,

IN TIMES BEYOND ALL PRECEDENT

CRITICAL AND DANGEROUS,

THE

FOURTH AND FIFTH VOLUMES

OF

INDIAN ANTIQUITIES

ARE,

IN GRATEFUL REMEMBRANCE

OF BENEFITS OBTAINED IN EARLY LIFE

BY THE EXERTION OF HIS

LORDSHIP's SUPERIOR TALENTS AND ELOQUENCE,

RESPECTFULLY

INSCRIBED BY

THOMAS MAURICE.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ADDITIONAL

SUBSCRIBERS.

NATHANIEL BRASSEY HALHED, Esq.
SIR C. W. BOUGHTON ROUSE, Bart.
RICHARD JOHNSON, Esq.

Right Rev. the Lord Bishop of Cork and Ross.
Right Hon. Earl of Ancram.
Right Hon. Lord Viscount Malmesbury.
Right Hon. Lord Holland.
Right Hon. Lord Seymour.
Right Hon. Lord Bagot.
Right Hon. Lord Kinnaird.
Right Hon. Lord Macdonald.
Right Hon. Edmund Burke.
Hon. Charles Cholmondeley.
Hon. Mrs. Graham.
Mrs. Tryon, Berkley-square, *2 Copies.*
Miss Hammersley, Pall-Mall.
Sir Francis Sykes, Bart.
Rev. M. T. Routh, D. D. President of Magdalen-College, Oxford.
Rev. Richard Farmer, D. D. Master of Eman. Coll. Cambridge, and Canon-Residen. of St. Paul's.
Nathaniel Edward Kindersley, Esq.

Richard

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

SUBSCRIBERS.

Richard Brinſley Sheridan, Eſq.
Thomas Lewin, Eſq.
Rev. Geo. Strahan, A. M. Rector of Iſlington.
William Baker, Eſq. Bayford-Bury.
Gilbert Slater, Eſq. Low-Layton.
John Jackſon, Eſq. Low-Layton.
Edward King, Eſq. Mansfield-ſtreet, . 2 *Copies.*
Peter Thelluſon, Eſq.
William Young, Eſq. Harley-ſtreet.
Francis Hargrave, Eſq. Lincoln's Inn.
John Skynner, Eſq. Lincoln's Inn.
John Edward Maddox, Eſq.
William Morland, Eſq. Pall-Mall.
William Seward, Eſq.
Samuel Johnſtone, Eſq.
N. P. Forth, Eſq.
Captain Armſtrong.
Dennis O'Bryan, Eſq.
John King, Eſq.
Anthony Bacon, Eſq.
Richard Ramſbottom, Eſq.
John —— Tuffin, Eſq.
William Hodges, Eſq. Queen-ſtreet, May-fair.
John Zoffani, Eſq.
Richard Twining, Eſq. ſen.
Charles Anſon, Eſq. Student of Chriſt-Church.
William Dickinſon, Eſq. ſen. Harley-ſtreet.
Robert Marmaduke Tunſtall, Eſq. Kew.
John Maddiſon, Eſq. General Poſt-Office.
Peregrine Dealtry, Eſq.

PRE-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

PREFACE.

IN the portions of the Indian Antiquities already publiſhed, the religious rites anciently celebrated in conſecrated groves and caverns, and in temples formed after the model of thoſe groves and caverns, have been ſucceſſively inveſtigated. The phyſical theology of India, and not of India only, but of Egypt, Perſia, and Greece, has been alſo in a great meaſure developed. To unfold the purer and more arcane principles of devotion prevailing in thoſe reſpective nations; principles, for the moſt part, locked up in the boſom of the

prieſt

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

prieſt and the philoſopher, is the object of this particular volume, in which the ORIENTAL TRIADS OF DEITY are extenſively diſcuſſed, and referred to what I cannot but conceive to have been the true ſource of them all, to certain mutilated traditions of a nobler doctrine, revealed to man in a ſtate of innocence. As we advance ſtill farther in theſe Indian Reſearches we ſhall find many other important points of religious belief ſurpriſingly elucidated, and thus the Moſaic records and Chriſtianity, ſo far from being ſubverted by the *pretended antiquity* of the Brahmins, will derive a proud trophy from the corroborative teſtimony of their *genuine* annals and the congenial ſentiments of their *primeval* creed.

On the vaunting claims to unfathomable antiquity of that race, whoſe aſtronomical calculations, and the mythology interwoven with it, have been miſtaken for *true hiſtories*, Voltaire firſt, and afterwards Bailly and Volney, have principally founded thoſe falſe and impious ſyſtems, which have plunged a great

nation

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

nation in the abyſs of atheiſm, and all its conſequent exceſſes and miſeries.

The ſubject coming immediately before me at the very commencement of this undertaking, and the circumſtances of the times demanding it, I have entered more extenſively into the vaſt field of Eaſtern theology than I originally intended, perhaps to the total ruin of thoſe juſt hopes of profit which I was taught to expect from ſo laborious an undertaking. When, however, the reader is informed, that the creation of the world, according to the Hindoo coſmogony, was effected by *an incumbent ſpirit, the emanation of Deity, impregnating with life the primordial waters of chaos*; that *the fall of man from a ſtate of primeval purity and innocence in the Satya Yug, or perfect age,* forms the baſis of the Indian metempſychoſis; that the Indians believe in a *future ſtate of rewards and puniſhments*; that the firſt hiſtory of which they can boaſt has, for its ſubject, the deſtruction of the human race, for their multiplied enormities, in *a certain great deluge,*

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

deluge, from which only eight perſons were ſaved in an ark fabricated by the immediate command of Veeſhnu; that, in their principal deity, *a plain trinity of divine perſons* is diſcovered, ſince that Deity is ſymbolically deſignated by an image with three heads affixed to one body, and that the ſecond perſon in that trinity is, in their mythology, inveſted with the office of a *preſerver* and *mediator*, and in both thoſe characters incarnate; finally, to omit other intereſting particulars, that the duration of the CALI YUG, or age immediately ſucceeding the great deluge, according to their own calculation, does not, but by a few centuries, exceed the period aſſerted by Chriſtian chronologers to have elapſed ſince *the deluge of Noah*, and that the exiſting world is to be conſumed by *a general conflagration:* when all theſe circumſtances, to be accounted for by no immediate connection or intercourſe whatever with the Hebrew nation, in any period of their empire, are calmly conſidered by an impartial and unprejudiced mind, the reſult, I am perſuaded, muſt be an increaſed confidence in the

great

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

great truths of revelation; and thus the Indian Antiquities cannot fail of being conſidered of national benefit, at an æra when it is more than ever apparent that a liberal ſyſtem of government and a ſound code of theolygy naturally and mutually ſupport each other.

With reſpect to the particular ſubject which engroſſes ſo ample a portion of this volume, in vindication of myſelf, for having entered into it at ſuch length, I have this ſubſtantial, and I hope ſatisfactory, argument to urge. It was in vain to inſiſt that this doctrine of a Trinity was not brought from the ſchool of Plato by Juſtin Martyr, in the ſecond century, into the Chriſtian church, if room were left to conjecture that it might poſſibly have derived its firſt origin from the ſchool of the Brahmins; for, this and many other poſitions injurious to Chriſtianity have been urged by thoſe whoſe creed leads them to repreſent India, and not Chaldæa, as the cradle of the human race, and its venerable ſages as the

parents

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

parents of all religion, in direct oppoſition to that authentic book, which fixes the firſt reſidence of the patriarchs in Chaldæa, and traces religion itſelf to a higher and nobler ſource. It became abſolutely neceſſary to examine the Hebrew Scriptures as well as the Jewiſh cabbala; and to prove, not only that this diſtinction in the divine nature formed a part of the rabbinical creed, but was promulged to the Jewiſh nation at large AS FAR AS A PEOPLE FOR EVER RELAPSING INTO POLYTHEISM COULD BEAR THE REVELATION OF SO IMPORTANT AND MYSTERIOUS A TRUTH. *That* is the particular point for which I would be underſtood principally to contend, and I truſt that, to unbiaſſed minds, *that point* is proved.

In diſcourſing upon the PAGAN TRIADS OF DEITY it was ſcarcely poſſible to avoid again treading over much of the ground of their phyſical theology, in part diſcuſſed before; ſo much did phyſics infect every portion of the religion of the ancient world! Some points of doctrine in that curious devotion, however, are here

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

here placed in a new light, and none, I hope, are recapitulated to diſguſt.

It may, perhaps, ſtartle the timid Chriſtian to find a few of the ſymbols of his religion immemorially uſed amidſt the idolatries of Aſia; and M. Volney, therefore, has not failed, in his "Ruins," to take advantage of this circumſtance, to derive all the ſymbols of both Pagan and Chriſtian devotion from one common origin, the MITHRIAC MYSTERIES. Previouſly to the appearance of his volume, I had myſelf aſſerted, that a ſpecies of BAPTISM was performed in thoſe myſteries, and had quoted even Tertullian in proof, that "per Lavacrum Mithra SIGNAT in frontibus milites ſuos."* He is right, indeed, in ſaying that the Mithriac baptiſm had entirely an aſtronomical alluſion, and reſpects the paſſage of the ſoul, in the ſidereal metempſychoſis, through the gate of Capricorn, or celeſtial flood-gate, that is, the winter ſolſtice; the meaning of which has been partly unfolded

* Vide Tertullian de Baptiſmo, lib. i. cap. 5. opera.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

unfolded in an extract from Porphyry, *de Antro Nympharum*, who expreſſly ſays, "that the ſoul, in its peregrination through the purifying ſpheres, reviving in that ſign, which is the *gate of immortals*, according to the words cited from Homer, is there diveſted of its material garment, and returns through it to the fountain of life, from which it emaned."* But what religion has not uſed *water* as a ſymbol of purity? and what ſolid argument can be brought againſt the adoption of *water* as a ſymbol, or indeed of *fire* either, when not honoured with the ſuperſtitious veneration which the ancients paid to it, who erred only in exalting a *ſecondary* to the dignity of a *firſt* effective cauſe. The Jews we know, by the divine permiſſion, uſed both in their ſacred ceremonial rites. By this circumſtance, therefore; by that of a demiurgic ſpirit, hovering over primordial waters; of a ſacred triad; of a mediator; of a divine incarnation;

* Vide preceding Indian Theology, chap. i. p. 324, and Porphyry De Ant. Nymph. p. 265.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

nati[illegible]; and many ſimilar doctrines and rites, exiſting in both ſyſtems of devotion; though the timid Chriſtian may at firſt be ſomewhat ſurpriſed, yet a little reflection will ſoon convince him of the truth of what I have all along aſſerted to be the genuine fact, and what properly forms the baſis of my third chapter, that, in the pure and primitive theology, derived from the venerable patriarchs, there were certain grand and myſterious truths, the object of their fixed belief, which all the depravations brought into it by ſucceeding ſuperſtition were never able entirely to efface from the human mind. Theſe truths, together with many of the ſymbols of that pure theology, were propagated and diffuſed by them in their various peregrinations through the higher Aſia, where they have immemorially flouriſhed; affording a moſt ſublime and honourable teſtimony of ſuch a refined and patriarchal religion having *actually* exiſted in the earlieſt ages of the world.

Before

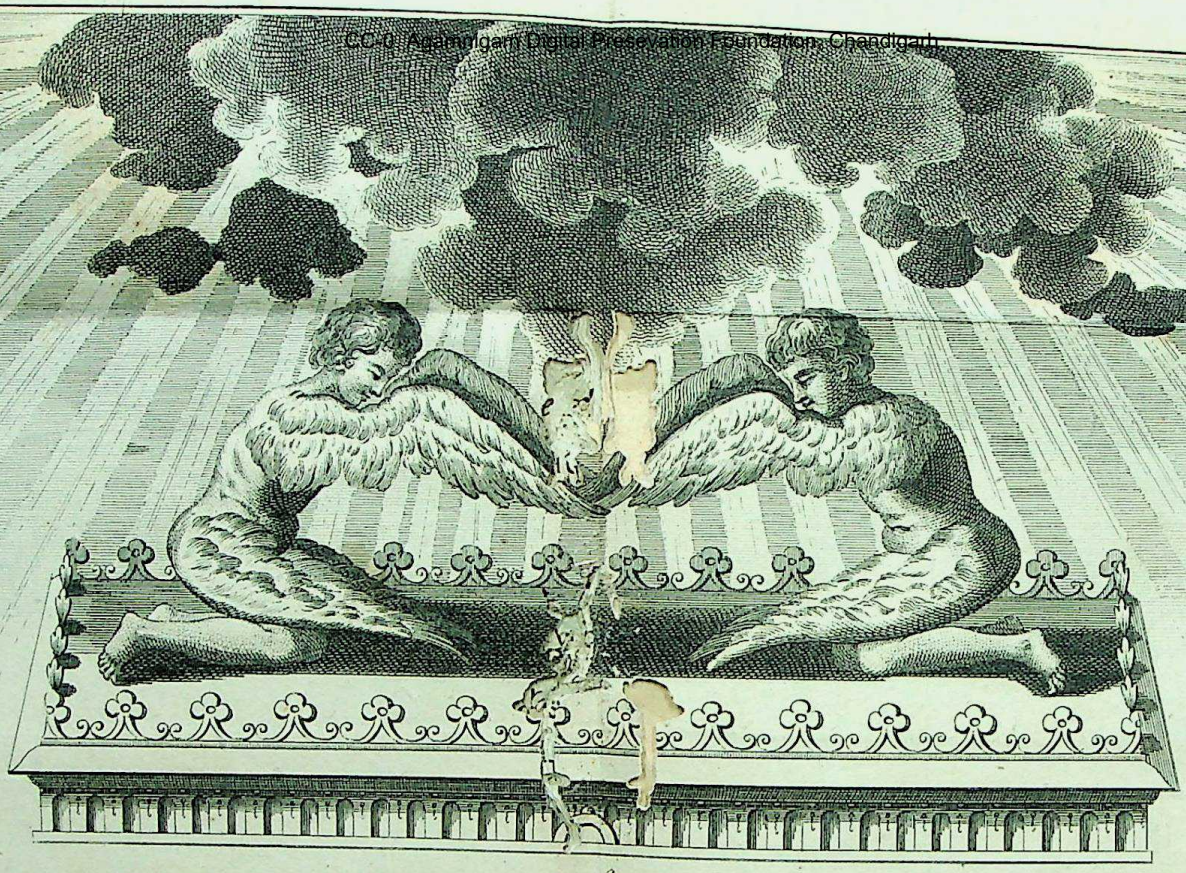
CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

PREFACE.

Before the close of another year I hope to present the public with a sixth, and final, volume of the Indian Antiquities. That volume will contain distinct and extensive Dissertations on the celebrated Code of Laws, the most ancient Form of Government, and the Literature, of Hindostan. It will be decorated with a few very valuable engravings on quarto plates, and cannot be delivered to any subscriber who does not complete his subscription to the stated sum of TWO GUINEAS for the six volumes of INDIAN ANTIQUITIES, which, as they will, when finished, contain above thirty quarto engravings, he trusts will not be thought *unreasonable*.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh



THE HEBREW SHECHINAH *with the* CHERUBIM *overshadowing the* MERCY SEAT *the latter, asserted by* PHILO *to be Symbols of the* TWO POWERS *of* GOD.

From Calmet.

The WING, *the* GLOBE, *&the* SERPENT; *constituting the* EGYPTIAN TRINITY. *Copied by* NORDEN *from the front of the ruins of the superb Temple of* LUXORE *in* UPPER EGYPT.

ΖΕΥΣ ΟΜΒΡΙΟΣ, *seu* JUPITER PLUVIUS; *affirmed by* STRABO, *to be one of the Deities adored by the Indians; by which he must have meant* EENDRA, *the* HINDOO GOD *of the* FIRMAMENT, *descending in torrents during the annual rains* *From Montfaucon.*

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

THE ORIENTAL TRIADS OF DEITY INVESTIGATED.

CHAPTER III.

In this Chapter, the Hebrew Doctrine of the SEPHIROTH, *or* THREE GREAT SPLENDORS, *is extenſively conſidered, and thoſe* SEPHIROTH *are proved to be ſynonymous with the three Hypoſtaſes of the* CHRISTIAN TRINITY. — *The Indian and other Pagan* TRIADS *of* DEITY *are then diſcuſſed; and, in the Courſe of the Inquiry, the great Outlines of all the* ASIATIC SYSTEMS OF THEOLOGY *are faithfully pourtrayed and contraſted.*

AMONG the philoſophers of the Pagan world, not infected with atheiſtical principles, there were ſome who entertained ſuch degrading conceptions concerning the Deity, as to imagine him to be a ſevere, unſocial, inacceſſible, being, exiſting, through

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

eternal ages, in the centre of barren and boundleſs ſolitude. This unworthy conception of the divine nature in a more particular manner influenced, as we ſhall hereafter have repeated opportunities of demonſtrating, the theology of the ancient Egyptians, who repreſented the throne of God as ſeated in an abyſs of darkneſs, and himſelf as ἀφανης και κεκρυμμενος, *inviſible* and *occult*.* The more enlightened, however, of the Gentile philoſophers conſidered the Deity as a prolific and inexhauſtible FOUNTAIN, whence the brighteſt and pureſt emanations have ſucceſſively flowed; and this juſter notion of his nature doubtleſs originated from traditions delivered down, during a long revolution of ages, from the ancient patriarchs, diſperſed in the earlieſt periods through the various empires of Aſia. That thoſe venerable patriarchs *were* admitted, by the divine favour, to a nearer contemplation of the myſterious arcana of the celeſtial world than their fellow-mortals, we have the evidence of Scripture to ſupport our aſſerting; and that the great progenitor of mankind himſelf might, in his ſtate of innocence, be indulged in ſtill higher privileges, even ſo far as to have been allowed

* Plutarch de Iſide et Oſiride, p. 354.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

allowed an intimate knowledge of the nature of that awful Being, in whoſe auguſt image he is ſaid to have been formed, is a ſuppoſition at which neither piety nor reaſon will revolt. The ſuppoſition will poſſibly be ſtill more readily acquieſced in when what I have elſewhere remarked ſhall have been fully conſidered, that, in that pure primeval condition of man, his faculties were better calculated than thoſe of his fallen poſterity to bear the influx of great celeſtial truths, and that profound meditation on the divine perfections at once formed his conſtant employment and conſtituted his ſublimeſt delight.

It is an hypotheſis in the higheſt degree probable, an hypotheſis which has ever ſtaggered the ſceptic, that, from certain traditional precepts, deſcending down, however in their deſcent corrupted and mutilated, from that prime progenitor, relative to a certain PLURALITY ſubſiſting, after a method incomprehenſible to human beings, in the UNITY of the divine eſſence, the greateſt part of the multifarious polytheiſm of the Pagan world originated. Hence we may not unreaſonably ſuppoſe the Sabian ſuperſtition, or worſhip of the ſtars and planets, concerning which ſo much has been ſaid in the early part of the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Indian theology, took its riſe; hence angels and other ætherial beings firſt began to receive adoration; hence the attributes of God, and even the virtues of men, perſonified, came to be exalted into divinities; and heaven and earth became gradually filled with deities of various ſuppoſed rank, functions, and authority.

The preceding reflections muſt ſerve as a baſis for the ample diſquiſition which is to follow upon the PAGAN TRIADS OF DEITY, previouſly to the examination of which, certain points of very high moment, deeply connected with our ſubject, and of the utmoſt importance in our own exalted code of religious inſtitutions, muſt be diſcuſſed with as much conciſeneſs as the magnitude of the ſubject will allow of. It is through the imagined ANTIQUITY OF INDIA that the Moſaic and Chriſtian ſyſtems of theology have been principally attacked; and, therefore, it ſhall be one object of our INDIAN ANTIQUITIES to defend and illuſtrate thoſe ſyſtems.

After having, with daring, but no ſacrilegious, ſtep, penetrated into the ſacred depths of the caverns and groves of India, and taken a glance at ſome of the moſt ancient religious rites practiſed in them by the brahmins;

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

brahmins; in particular, the Sabian ſuperſtition, the worſhip of fire, and initiation into certain deep theological myſteries, nearly reſembling thoſe celebrated in Egypt and Greece; after having, likewiſe, ſo extenſively ſurveyed thoſe grand external fabrics of national devotion, erected when cavern-worſhip began to be neglected, the pagodas, abounding in every quarter of this extenſive region of the Greater Aſia; let us, through yonder ſolitary door, enter the illumined ſhrine, and, with that profound reverence which is due to all ſyſtems of religion, that profeſs, by whatever mode and under whatever name, to worſhip one grand preſiding Deity, let us approach the awful high-raiſed ſanctuary itſelf, glittering with jewels and loaded with oblations. Though, in theſe numerous ſurrounding ſymbols, degraded by human and even by beſtial repreſentation, ſtill the acknowledged object of their worſhip is the GREAT FATHER OF ALL, adored with an endleſs variety of rites, in every age and region of the world, by "the ſaint, the ſavage, and the ſage." Let us, from that ſanctuary, ſurvey the various TRIBES of Hindoos perform their reſpective devotions, and, while the fervent flame of piety kindles and ſpreads

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

around us, in this and the following chapter let us examine in order thoſe other grand points of the comprehenſive ſyſtem of the Brahmin religion, which ſtill remain to be inveſtigated.

Having uſed the word TRIBES, it becomes neceſſary for me, in this place, to ſtate, in a curſory manner, what will be more particularly unfolded in the enſuing hiſtory, that the Hindoos have, from the remoteſt periods of antiquity, been divided into four great TRIBES, each of which comprehends a variety of inferior claſſes, or CASTS. By the inviolable laws of Brahma theſe tribes never intermingle in marriage, at entertainments, or, in any intimate manner, aſſociate one with another, except, ſay more modern accounts, when they worſhip at the great temple of JAGGERNAUT, in Oriſſa, where it is eſteemed a crime to make any diſtinction. JAGGERNAUT ſignifies *Lord of the Creation*; and this injunction ſeems to imply, that, however the policy of their great law-giver might think it neceſſary to keep them at other times ſeparated, all ideas of ſuperiority ſhould be annihilated in the preſence of that Being who is the common parent of all ranks and claſſes of mankind. The BRAHMINS, noble by their deſcent

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

deſcent and venerable by their ſacerdotal office, form the firſt Tribe. The ſecond Tribe is that of the KEHTRI, or RAJAS; celebrated for their valour as the former for their ſanctity. The Banians, or Merchants, compoſe the Tribe of BICE. The fourth and moſt numerous Tribe is that of SOODER. To theſe four reſpective tribes are appointed different degrees of ſpiritual labour, different modes of performing the POOJA, or worſhip, and different elevations of attainable excellence and holineſs. The tribe of Brahmins, however, is alone allowed to read the VEDAS; and they explain them as they pleaſe to the other three tribes, who receive implicitly the interpretation of their prieſts. What an unbounded latitude this muſt open to impoſition, in religious concerns, muſt be evident to every reader of reflection. It has ariſen from this circumſtance chiefly, that the pure and ſublime theology of Brahma has been ſo debaſed and mutilated, eſpecially on the coaſt of the peninſula, by the policy of a venal prieſthood, that few of its original features are to be traced in the devotion of the common people, who are ſtrangers to its genuine doctrines, and are enſlaved by an everlaſting round of ceremonies, not leſs painful than perplexing. The indefatigable exertions, indeed,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of our own countrymen, have, of late years, burſt aſunder the veil that formerly obſcured their religion, and the ſacred language in the inſcrutable receſſes of which it was ſo long buried. How difficult it was, even in the time of the emperor AKBER, to penetrate behind that veil, will be evinced by the following intereſting narrative, of which the ſubſtance may be found in Dow.*

That prince, though bred in all the ſtrictneſs of the Mohammedan faith, poſſeſſed a mind too liberal and enlarged to be holden in chains by any ſuperſtition whatſoever. With a deſign to chooſe his own religion, or perhaps from mere curioſity, he made minute inquiries concerning the ſeveral ſyſtems of divinity that prevailed among mankind. The letter, of which Mr. Fraſer has given to the world a tranſlated copy, in which he ſolicits the king of Portugal† that miſſionaries might be ſent to inſtruct him and his people in the doctrines of Chriſtianity, is a ſingular inſtance of deviation, from the ſtrong original bias to his own religion, in the mind of a Mohammedan. Akber was ſucceſsful in his reſearches among all claſſes of religious votaries, except the

* Dow's preface to his tranſlation of Feriſhtah, vol i. p. 26.

† See Fraſer's Nadir Shah, p. 12, where that letter is given at length.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the Hindoos: from a knowledge of their ſacred myſteries he found himſelf excluded by a line which it was impoſſible to paſs. Diametrically oppoſite to the Mohammedan and other ſyſtems of faith, which eagerly embrace proſelytes of every deſcription, the Brahmin ſuperſtition rejected all converts, and conſequently defied all inveſtigation. Not all his authority nor promiſes could induce the prieſts of that order to reveal the principles of their faith: at length, artifice ſucceeded where power failed, and in FEIZI, the brother of his miniſter and confident, Abul Fazil, a proper inſtrument ſeemed to be found to accompliſh the deſired object.

FEIZI was, at that time, but of tender years, but ſufficiently advanced to receive inſtruction for the part he was to act. Under the character of a poor orphan of the ſacerdotal tribe he was received into the houſe, and under the protection of a learned brahmin at Benares: and in the courſe of ten years, not only became maſter of the Sanſcreet language, but of all the various branches of ſcience taught at that celebrated univerſity. The time approached for his return to the court of Akber, and meaſures for the ſafe and unſuſpected departure from his patron and the city

where

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

where he had ſo long reſided were accordingly taken by the anxious monarch. An ardent paſſion, conceived by the youth for the beautiful daughter of the brahmin, and the impulſe of gratitude ſtrongly acting upon a generous mind, induced him, in a moment when virtuous principles predominated over the ſuggeſtions of vanity and ambition, to proſtate himſelf at the feet of his injured preceptor, to confeſs the intended fraud, and, amidſt a flood of tears, to ſolicit his forgiveneſs.

The venerable prieſt, petrified with horror at the tidings, remained for ſome minutes in agonizing ſuſpenſe and profound ſilence. At length, ſtarting from his reverie, without deſcending to the bitterneſs of invective, he ſeized a poniard which hung at his girdle, and was juſt going to bury its point in his own boſom. The unhappy youth, arreſting his uplifted arm, conjured him to attempt nothing againſt ſo ſacred a life, and promiſed chearfully to ſubmit to any ſeverities that might expiate his offence. The brahmin, who revered the uncommon genius and erudition of his pupil, now burſt into tears, and declared his readineſs to forgive him, as well as to continue in life, if he would grant him *two requeſts*. Feizi with tranſport conſented, and ſolemnly

ſwore

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſwore to hold his injunctions inviolably ſacred. Thoſe injunctions were, That he ſhould never tranſlate the VEDAS, nor reveal, to any perſon whatever, the myſterious ſymbol of the Brahmin creed.

This may ſeem to be the propereſt place for introducing an account of the SANSCREET language, and entering into a more particular examination of the principles contained in the four VEDAS. Materials, however, for a full inveſtigation of that abſtruſe ſubject, have not yet come to my hands; although I am not without expectation of poſſeſſing thoſe materials in a very ample degree before my diſſertation on the Hindoo literature, and compariſon of the principles of the Brahmin and Grecian ſchools, ſhall make their appearance. The reader will be pleaſed, for the preſent, to reſt content with the following conciſe and curſory remarks upon that ſacred and ancient language, which, for *his* not leſs than *my own* information, I have collected from the Sanſcreet Grammar of Mr. Halhed and the Diſſertations of Sir William Jones. By the former of theſe gentlemen we are acquainted that the Sanſcreet alphabet conſiſts of FIFTY letters, thirty-four of which are conſonants; and that nearly half of them carry combined ſounds;

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſounds; that the mode of writing Sanſcreet is not as the Hebrew, the Perſian, and the Arabic, are written, from the right hand to the left, but, in the European manner, from left to right; and that it has this remarkable ſingularity, that the conſonants in its alphabet are compoſed with a kind of regularity approaching to metrical exactneſs, which renders them peculiarly eaſy to be retained in the memory.* He aſſerts it to be a language of the moſt valuable and unfathomable antiquity; the grand ſource as well as ſacred repoſitory of Indian literature, and the parent of almoſt every dialect, from the Perſian Gulph to the China Sea. He is even of opinion, that the Sanſcreet was, in ancient periods, current not only over ALL INDIA, conſidered in its largeſt extent, but over ALL THE ORIENTAL WORLD, and that traces of its original and general diffuſion may ſtill be diſcovered in almoſt every region of Aſia. In the courſe of Mr. Halhed's various reading, (and few men have peruſed more oriental volumes,) he was aſtoniſhed to find the ſimilitude which it in many inſtances bore to the Perſian and Arabic. He diſcovered the viſible traces of its character, that character which he deſcribes to be ſo curious in its ſtructure and ſo wonderful in its combination, on the moſt

* See Mr. Halhed's Grammar of the Bengal Language, p. 8.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

moſt ancient medals and imperial ſignets of Eaſtern kingdoms ;* and he ſeems to hint that it was the original language of the earth. Here then a ſtupendous ſubject unfolds itſelf for future and profound inveſtigation, involving points of the utmoſt importance both to religion and literature.

To Mr. Halhed's obſervations on the Sanſcreet *language* might here be added many judicious reflections made by Sir William Jones on Sanſcreet *compoſitions*; but as thoſe reflections will be my moſt certain guide hereafter, it is not my intention to anticipate, in this place, remarks which will more forcibly arreſt attention in the Diſſertation on the Literature of India. It will be ſufficient for the reader to be informed, in general, that Sir William ſtrenuouſly aſſerts the *remote*, but not *unfathomable*, antiquity of the Sanſcreet language. The Sanſcreet proſe he deſcribes as eaſy and beautiful, and its poetry as ſublime and energetic. He obſerves, that the learned will find in it almoſt all the meaſures of the Greeks; and that the particular language of the Brahmans or the Devanagari, a word explained before, runs very naturally into Sapphics, Alcaics, and Iambics. Sir William repreſents it as even more perfect than the Greek,

* See the very elegant and learned preface to that Grammar, p. 5.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Greek, more copious than the Latin, and more exquiſitely refined than either, yet bearing to both ſo ſtrong an affinity as to induce a conviction in the mind of a philologer, that they all muſt have ſprung from ſome common ſource; a ſource, which, perhaps, no longer exiſts. It is in the Devanagari language, a language believed to have been taught by the Divinity, who preſcribed the artificial order of the characters that conſtitute it in a voice from heaven, that the ſacred VEDAS are written in a kind of meaſured proſe. Let me not mutilate, by abridging the paſſage, the following moſt important information given us by this indefatigable oriental ſcholar, with which, for the preſent, I ſhall conclude the ſubject. "Theſe letters, with no greater variation in their form, by the change of ſtrait lines to curves, or converſely, than the CUSIC alphabet has received in its way to India, are ſtill adopted in more than twenty kingdoms and ſtates, from the borders of CASHGUR and KHOTEN to RAMA's Bridge, and from the SEENDHU to the river of SIAM. Nor, can I help believing, although the poliſhed and elegant Devanagari may not be ſo ancient as the monumental characters in the caverns of JARASANDHA, that the ſquare CHALDAIC letters, in which moſt Hebrew

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

brew books are copied, were originally the ſame, or derived from the ſame prototype, both with the Indian and Arabian characters: that the PHŒNICIAN, from which the Greek and Roman alphabets were formed, by various changes and inverſions, had a ſimilar origin, there can be little doubt, while the inſcriptions of Canarah ſeem to be compounded of NAGARI and ÆTHIOPIC letters, which bear a cloſe relation to each other, both in the mode of writing from the left hand, and in the ſingular manner of connecting the vowels with the conſonants. Theſe remarks may favour an opinion entertained by many, that all the *ſymbols of ſound*, which, at firſt, probably, were only rude outlines of the different organs of ſpeech, had a common origin: the *ſymbols of ideas*, now uſed in China and Japan, and formerly, perhaps, in Egypt and Mexico, are quite of a diſtinct nature; but, it is very remarkable, that the order of ſounds in the Chineſe Grammar correſponds nearly with that obſerved in Tibet, and hardly differs from that which the Hindoos conſider AS THE INVENTION OF THEIR GODS."*

It has been remarked that whereſoever we direct our attention to Hindoo literature, the notion of *infinity* preſents itſelf. I am of opinion that

* Aſiatic Reſearches, vol. i. p. 424, ubi ſupra.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

that the ſame remark may, with ſtill greater propriety, be applied to a more important ſubject, their THEOLOGY. That theology comprehends ſo many momentous and intereſting points, and, in the examination of it, ſuch an extenſive field is opened for ſpeculation, that no author, determined fully to inveſtigate it, can obſerve order entirely inviolated. I ſhall proceed in that inveſtigation with as much regularity of arrangement as the ſubject will allow, and leave the reſt to the candour of my readers.

One of the moſt prominent features in the Indian theology is the doctrine of a TRINITY, which it plainly inculcates; a ſubject by no means to be paſſed over in ſilence, but at the ſame time connected with the abſtruſeſt ſpeculations of ancient philoſophy. It has been repeatedly obſerved, that the mythologic perſonages, BRAHMA, VEESHNU, and SEEVA, conſtitute the grand Hindoo TRIAD of DEITY. By Brahma, it is univerſally acknowledged, the Indians mean *God, the Creator*; and poſſibly the Sanſcreet root may have ſome affinity to the Hebrew ברא, BRA, or BARA, *created*. I am not able preciſely to ſtate the radical primitives of the names of the two other deities; but, according to Mr. Holwell,* who tells us, that, while

* See Holwell's Tracts, part ii. p. 7.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

while governor-general of Bengal he neglected no poſſible means of obtaining authentic information, VEESHNU, in Sanſcreet, literally ſignifies a *cheriſher*, a *preſerver*, a *comforter*; and SIEB, or SEEVA, a *deſtroyer* and *avenger*. To theſe three perſonages different functions are aſſigned in the Hindoo ſyſtem of mythologic ſuperſtition, correſpondent to the different ſignification of their names; they are diſtinguiſhed likewiſe, beſides theſe general titles, in the various ſaſtras and puranas, by an infinite variety of appellations deſcriptive of their office, which has been the occaſion of as infinite errors in the works of European travellers.

That nearly all the Pagan nations of antiquity, in their various theological ſyſtems, acknowledged a kind of Trinity in the divine nature has been the occaſion of much needleſs alarm and unfounded apprehenſion, eſpecially to thoſe profeſſors of Chriſtianity, whoſe religious principles reſt upon ſo ſlender a baſis that *they waver with every wind of doctrine*. The very circumſtance which has given riſe to theſe apprehenſions, the univerſal prevalence of this doctrine in the Gentile kingdoms, is, in my opinion, ſo far from invalidating the divine authenticity of it

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

that it appears to be an irrefragable argument in its favour; it ought to confirm the piety of the wavering Chriſtian, and build up the tottering fabric of his faith. The doctrine itſelf bears ſuch ſtriking internal marks of a divine original, and is ſo very unlikely to have been the invention of mere human reaſon, that there is no way of accounting for the general adoption of ſo ſingular a belief by moſt ancient nations, than by ſuppoſing what I have, in pretty ſtrong terms, intimated at the commencement of this chapter, and what I hope moſt of thoſe, who honour theſe pages with a peruſal, will finally unite with me in concluding to be *the genuine fact*, that this doctrine was neither the invention of Pythagoras, nor Plato, nor any other philoſopher in the ancient world, but a SUBLIME MYSTERIOUS TRUTH, one of thoſe ſtupendous arcana of the inviſible world, which, through the condeſcending goodneſs of divine Providence, was revealed to the ancient patriarchs of the faithful line of SHEM; by them propagated to their Hebrew poſterity; and, through that poſterity, during their various migrations and diſperſion over the Eaſt, diffuſed through the Gentile nations among which they ſojourned.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

I muſt again take permiſſion to aſſert it as my ſolemn belief, a belief founded upon long and elaborate inveſtigation of this important ſubject, that the Indian as well as all other triads of Deity, ſo univerſally adored throughout the whole Aſiatic world, and under every denomination, whether they conſiſt of PERSONS, PRINCIPLES, or ATTRIBUTES DEIFIED, are only corruptions of the Chriſtian doctrine of the TRINITY. Phyſics and falſe philoſophy have, in every age, combined to darken this great truth; but they have not availed wholly to extirpate it from the mind of man. With reſpect, however, to drawing any immediate parallel between the Chriſtian and Hindoo Trinity, as the Hindoo Trinity is now conceived of by the brahmins, it might border on abſolute blaſphemy, principally on account of the licentious rites and groſs phyſical character of Seeva; a character which I cannot but conſider as greatly miſrepreſented by them. In the *Creator* and *Preſerver* of India, however, this ſublime truth beams forth with a luſtre, which no phyſics have been able to obſcure. Poſſibly hereafter, too, it may appear, that, as their ſyſtem of philoſophy allows not of the abſolute *deſtruction of any object in nature*, but aſſerts, that only a *change*

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of being takes place, the character of Seeva, as a deſtroyer, may be found inconſiſtent with their principles; and that, however miſconceived in their preſent corrupted ſyſtem of devotion, and however degraded by ſymbols equally hoſtile to all religion and all morality, their third hypoſtaſis was originally intended only to ſymbolize the *quickening and regenerative power* of God. This hypotheſis is rendered exceedingly probable by the circumſtance of FIRE, the emblem of life, being the true and ancient ſymbol of Seeva, whence the oldeſt pagodas, erected in honour of him, are invariably pyramidal. It is not, however, alone the expreſſive emblem of fire which marks the character of Seeva to have originally ſhadowed out the *quickening*, rather than the *deſtroying*, power of God, or rather the God himſelf of *life* and *death*; for, in the Hindoo coſmogony, all the three perſons in this Indian triad are repreſented as being preſent during that ſolemn act; and thus are they depicted on Mr. Holwell's firſt plate illuſtrative of that event. Now, as a deſtroyer, what employment could there be for Seeva during the creation of the world; although in the exertion of the *vivific energy* there is obvious occaſion for the preſence of a being,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

being, whoſe peculiar function it is to ſow the ſeeds of embryo life, and give form and motion to inert and ſhapeleſs matter. In this inveſtigation I am deeply ſenſible of the dangerous ground upon which I have to tread; and, though it may not be in my power, nor do I pretend, to obviate every difficulty, yet, in the courſe of it, I am confident that I ſhall be able firmly to eſtabliſh the general poſition, that the Indian, not leſs than the other, triads of Aſia, are but perverſions of one grand primæval doctrine. My humble but earneſt efforts ſhall be exerted to explore and trace back to its remoteſt ſource this myſterious doctrine, which is to be ſought for in a very different country from Greece. In fact, that ſource muſt be explored, and can alone be found in the firſt known revelations of the Deity to the human race, and in the moſt ancient traditions and hieroglyphics of his highly-favoured people, THE JEWS.

The underſtanding of man can never be more groſſly inſulted than when infidelity labours to perſuade us, that a truth, ſo awfully ſublime as that at preſent under conſideration, could ever be the offspring of human invention; nor can hiſtory be more violated than when it fixes the origin of this doctrine to

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the ſchools of Greece. Equally above the boldeſt flight of human genius to invent, as beyond the moſt extended limit of human intellect fully to comprehend, is the profound myſtery of the ever-bleſſed Trinity. Through ſucceſſive ages it has remained impregnable to all the ſhafts of impious ridicule, and unſhaken by the bolder artillery of blaſphemous invective. It is ever in vain that man eſſays to pierce the unfathomable arcana of the ſkies. By his limited faculties and ſuperficial ken, the deep things of eternity are not to be ſcanned. Even among Chriſtians, the ſacred Trinity is more properly a ſubject of belief than of inveſtigation, and every attempt to penetrate into it, farther than God in his holy word has expreſſly revealed, is at beſt an injudicious, and often a dangerous, effort of miſtaken piety. If we extend our eye through the remote region of antiquity, we ſhall find this very doctrine, which the primitive Chriſtians are ſaid to have borrowed from the Platonic ſchool, univerſally and immemorially flouriſhing in all thoſe eaſtern countries where hiſtory and tradition have united to fix thoſe virtuous anceſtors of the human race, who, for their diſtinguiſhed attainments in piety, were admitted to a familiar intercourſe with JEHOVAH and

the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the angels, the divine heralds of his commands: ſome converſing with the Deity face to face upon earth, and others, after beholding the divine aſpect in the veil of mortality, caught up into heaven without taſting of death, its appointed doom, to contemplate with nearer view, and with more intenſe fervour, the beatific glory. To Adam, in the ſtate of innocence, many parts of the myſterious œconomy of the eternal regions were, by the divine permiſſion, unfolded; nor did his mind, at the fall, loſe all impreſſion of thoſe wonderful revelations which had been gradually imparted to him; for, the remembrance of his paſt enjoyment and forfeited privileges, doubleſs, formed one afflicting part of his puniſhment. It was in that happy ſtate, when man's more refined and perfect nature could better bear the influx of great celeſtial truths, that the awful myſtery was revealed to him, and it came immediately from the lips of that DIVINE BEING, the mighty Αυτοθεος, or SELF-EXISTENT, who, by his HOLY WORD, created all things, and animated all things which he had created by that energic and pervading SPIRIT which *emanated* from himſelf. It was at that remote period, that this holy doctrine was *firſt* propagated, and moſt vigo-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

rouſly flouriſhed; not in the ſchool of PLATO, not in the academic groves of GREECE, but in the ſacred bowers of Eden, and in the awful ſchool of univerſal nature, where JEHOVAH himſelf was the inſtructor, and Adam the heaven-taught pupil. With the holy perſonages that compoſe the Trinity he freely converſed during all the period that he remained in a ſtate of innocence, while the refulgent glory of the divine SHECHINAH, darting upon him its direct, but tempered, rays, encircled with a flood of light the enraptured protoplaſt, formed in the image and ſimilitude of his Maker. But, as he ſaw the radiance of the divine Triad in innocence with inexpreſſible joy, ſo, when fallen from that ſtate of primeval rectitude, he beheld it with unutterable terror, eſpecially at that awful moment, when the ſame luminous appearance of Deity, but arrayed in terrible majeſty, and darting forth ſeverer beams, ſought the flying apoſtate, who heard with new and agonizing ſenſations the majeſtic voice of JEHOVAH ELOHIM, literally the LORD GODS, *walking in the garden in the cool of the day.*

For the hiſtory of the Chriſtian Trinity itſelf, the various doctrines propagated relative to it in the early ages after Chriſt, and the

conteſts

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

conteſts which ever ſince have not ceaſed to agitate the church from the third century to the preſent day, the reader will conſult Biſhop Bull, Moſheim, and its moſt ſucceſsful modern defender, Biſhop Horſley. My obſervations will be confined as much as poſſible to the moſt early JEWISH notions of this holy myſtery, and the degradation and proſtitution of it, either in doctrine or by ſymbols, among the GENTILES.

It has been obſerved by Grotius, that Chriſtianity is only the completion of the Jewiſh law;* we may, therefore, with the greateſt reaſon, expect to find ſo predominant a feature in the Chriſtian, deciſively marked in the Hebrew, ſyſtem of theology. In reality, the diligent inveſtigator of the Old Teſtament will find it to be ſo in a variety of paſſages, and that in a manner the moſt pointed and unequivocal. It would probably have been yet more frequently, and in ſtill more deciſive language, inſiſted on in the writings of Moſes, and in the venerable prophets who ſucceeded him, but for a reaſon very forcible, although not generally attended to. So unhappily prone were the great body of the Hebrew nation to run into the groſs and boundleſs polytheiſm in which their pagan neighbours were

* Vide Grotius de Veritate, lib. i. ſect. 14.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

were immerſed, that the greateſt caution and delicacy were neceſſary to be obſerved in inculcating a doctrine which might poſſibly be perverted to perpetuate and to ſanction thoſe errors. Continually violating the two grand injunctions which ſtand foremoſt in the Decalogue, the vulgar Jews were incapable of comprehending ſo exalted and myſterious a truth. Even amidſt the awful and terrifying ſcenes that were tranſacting on the illumined ſummit of Sinai, though *they ſaw the glory and heard the voice*, yet could not all this ſtupendous diſplay of Almighty power reſtrain the madneſs of their idolatry. From age to age, however, through all the periods of their empire, diſperſed as they were through every clime, and languiſhing under every viciſſitude of fortune, this threefold diſtinction in the Deity was confeſſed by the rabbies in a variety of writings and by a multitude of emblems.

In fact, this ſublime doctrine, ſo far from being only obſcurely glanced at in the Old Teſtament, repeatedly occurs and ſtrikingly forces itſelf upon the attention of the reader. The intelligent and learned Jew well knows this, and would acknowledge it, were he not bound down in the fetters of national bigotry, and were he not inſpired from his very infancy with ſentiments of the bittereſt rancour againſt

the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the deſpiſed Meſſiah of the Chriſtians. But whence originated this rooted contempt and averſion to the meek, the amiable, the beneficent, Meſſiah? The perverted imaginations of their ambitious forefathers had inveſted *the Meſſiah whom they expected* with all the gorgeous trappings of temporal grandeur. Inſtead of the benevolent Jeſus, the Prince of peace, they expected a daring and irreſiſtible conqueror, who, armed with greater power than Cæſar, was to come upon earth to rend the fetters in which their hapleſs nation had ſo long groaned, to avenge them upon their haughty oppreſſors, and to re-eſtabliſh the kingdom of Judah upon the ruin of all other kingdoms. The SHILOH, for whoſe coming the breaſt of the impatient Iſraelite of old panted, would not, they conceived, appear in leſs regal ſplendour than the magnificent Solomon, nor with leſs military array than the triumphant Joſhua. They believed, that, immediately on his advent, he was to elevate his immortal ſtandard upon the ſacred hill, and that his victorious legions were to march againſt, and exterminate, all oppoſers of his claim to univerſal ſovereignty. Thus an empire, which Jehovah had declared ſhould be founded in benevolence and equity, was, by the infatuated Jews, conſidered as about to be eſtabliſhed by a wanton profuſion

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of human blood, and ſupported by the moſt flagrant deſpotiſm. Happily for mankind, the Almighty Mind was inflamed with no ſuch ſanguinary and vindictive ſentiments againſt his rebel ſubjects. Inſtead of the crimſon banner of deſerved wrath, the white flag of conciliation and pardon was diſplayed on the ſacred heights of Salem. The Gentiles, obeying the ſummons, joyfully enliſted beneath that banner, and are gathered into the garner of their heavenly Father; while the obſtinate Jews, ſtill ſpurning the divine proffer, are ſcattered over the earth, and view with mingled rage and indignation the elevation and proſperity of the deſpiſed ſect of the Nazarene. Animated by this ſpirit of rancour againſt Chriſtianity, they have, with unparalleled audacity, proceeded to mutilate their moſt venerated records, and involve whatever evidence could be brought, in favour and ſupport of its leading doctrines from their early opinions, traditions, and writings, in a labyrinth of inextricable confuſion, or entirely to bury that evidence in an abyſs of impenetrable darkneſs. They have even dared to pronounce that the true ſenſe of the ſacred volumes themſelves can only be found in the degrading comments and baſe forgeries of their interpreting rabbies, who lived in the early ages *after Chriſt*.

With

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

With the elaborate productions of my learned predeceſſors on this diſputed ground, I have not the preſumption to attempt an idle competition; but, as this book will probably go to a region of the earth, where thoſe excellent authors cannot be obtained, I ſhall endeavour to ſtate, in the cleareſt and moſt conciſe manner poſſible, what are the genuine and avowed ſentiments of the Chriſtian church, and of all its ſincere adherents relative to this doctrine, which, as I obſerved before, is a myſtery to be believed rather than a ſpeculative doctrine to be agitated in warm and embittered controverſy.

The Chriſtian religion inculcates the belief of ONE GOD, ETERNAL, INFINITE, OMNIPOTENT, without the leaſt ſhadow of imperfection in his nature, and without the remoteſt poſſibility of viciſſitude. The ſacred Scriptures, however expreſs upon the ſubject of the UNITY of the Godhead, as decidedly aſſert that there are, in the divine nature, *three diſtinct hypoſtaſes, or perſons*, whom they denominate the FATHER, the SON, or WORD, OF GOD, and the HOLY SPIRIT. To each of theſe ſacred perſons, individually, all the eſſential attributes and all the peculiar operations of Deity are aſſented to belong. The Father is the great FOUNTAIN of the divinity. The Son and

the

CC-0. Agamnigam Digital Presevatiòn Foundation, Chandigarh

the Holy Spirit are EMANATIONS from that fountain: not diviſible from their ſource, but eternally exiſting in it, and inſeparably united to it. To maintain that the three perſons in the ſacred Trinity are of a different nature, that they can by any poſſible means be ſeparated, or that there exiſts more than one Fountain or Principle in the Divinity, is, as Biſhop Bull has obſerved on this profound ſubject, groſs TRITHEISM;* a doctrine utterly repugnant to that ſyſtem of religion, of which the Unity of the Godhead forms the predominant feature. The Chriſtian Trinity, therefore, is not a Trinity of principles like that of the Perſian philoſophers; it does not conſiſt of mere logical notions and inadequate conceptions of Deity like that of Plato; but it is a Trinity of ſubſiſtences, or perſons, joined by an indiſſoluble union. As it is againſt the divinity of the ſecond and third perſon, in this holy Triad that inveterate ſcepticiſm principally points its raſh inveſtive; let us take a curſory review of the qualities and offices aſcribed to them in the ſacred writings.

It is neceſſary ever to be remembered, that, when thoſe writings denominate one perſon, in the

* See Biſhop Bull's Defenſ. Nic. Fid. paſſim, but particularly his Diſcourſe on the Trinity, in his Sermons, vol. iii. p. 829, edit. oct. 1713.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the Trinity, the *firſt*, another the *ſecond*, and another the *third*, they muſt not be underſtood as if ſpeaking of a priority of time or of nature, which would imply ſome ſort of dependence, but only of a *priority of emanation*. The ſecond perſon, indeed, is ſaid to have proceeded from the firſt, and the third from the firſt and ſecond; yet from this expreſſion it by no means follows that they were created beings, for, in that caſe, to pay them any adoration would doubtleſs be to ſubſtantiate the charge which our opponents bring againſt thoſe who worſhip the Trinity, and involve us in all the guilt of complicated idolatry. It cannot be ſaid of them, as of created agents, *erat quando non erant*, or that they once were not; ſince their *going forth is ſaid to have been from all eternity*. They were, conſequently, eternal and neceſſary emanations, co-eval and co-eſſential with the ſublime Being, from whom they emanated: not circumſcribed in their powers, not limited in their duration, which is the proper deſcription and characteriſtic of created intelligences; but unlimited as the boundleſs univerſe which they animate and direct, indefinable in the extent of their operations, and, ſince they never were created, ſo it is impoſſible that they ſhould ever be annihilated.

To

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

To prove what is thus asserted, texts need not be multiplied. St. John, who seems to have composed the particular Gospel, which bears his name, on purpose to obviate some rising heresies in the church, relative to our Saviour's incarnation, expressly says, *In the beginning was the* WORD, *or* LOGOS, *and the* WORD *was with* GOD, *and the* WORD *was* GOD. And, since it is in the power of no created being to *create* other beings, as the strongest proof of his divinity that could be given, he immediately adds, *All things were* MADE *by him, and without him was not any thing* MADE *that was* MADE.* He sums up the whole of this decisive evidence, in proof of the declared divinity of the LOGOS, by this solemn declaration: *the* WORD *was* MADE FLESH, *and dwelt among us,* AND WE BEHELD HIS GLORY.† This is the attestation of one of that highly-favoured number of holy persons, who having been on earth the constant companions of Him, *in whom dwelt all the* FULNESS OF THE GODHEAD *bodily*,‡ beheld that glory break forth in unspeakable splendor, when, after his resurrection, he ascended the skies whence he came, and resumed his seat upon the eternal throne. Of his unity with the Father, what terms can possibly

* John i. v. 1, 2, 3. † John i. 14. ‡ Coloss. ii. 9.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

bly be more pointed and expreſs on the ſubject than thoſe made uſe of by the incarnate LOGOS himſelf, by him who came to be a pattern of humility to men, and with whoſe aſſumed character every ſpecies of improper boaſting was totally incompatible. Yet, upon an occaſion that ſeemed to demand the unqualified avowal of his immortal rights and dignity, did the meek Meſſiah, in this emphatic and unequivocal language, aſſert his high rank in that univerſe which he had made; I AND MY FATHER ARE ONE.‖ The Holy Spirit is called *the ſpirit of truth*, WHO PROCEEDETH FROM THE FATHER.§ The divinity and rank of this important perſonage of the Trinity are repeatedly declared in holy writ; and his character and attributes are ſanctioned in the moſt awful manner. *To lie to the* HOLY GHOST is expreſſly ſaid *to lie unto God*,¶ and all manner of blaſphemy *but that againſt the* HOLY GHOST *ſhall be forgiven.* He was likewiſe preſent and actively aſſiſting in the great and *godlike* work of creation; *for, the* SPIRIT OF GOD *moved upon the face of the waters.*† As *by the* WORD *of the Lord the heavens were made, ſo were all the hoſt of them by the* BREATH (in Hebrew, the SPIRIT) *of his mouth.*‡

‖ John x. 30. § John xv. 26. ¶ Acts, v. 3, 4.
† Geneſis i. 2. ‡ Pſalms xxxiii. 6.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Equally rapid and energetic in his operations, the HOLY SPIRIT is the more immediate agent between the divine mind and that portion of it which animates the human form. He is the munificent diſpenſer to mortals of all the more ſplendid excellences and amiable endowments that adorn and illuſtrate our nature. He is repreſented as an *excellent Spirit*, the *Spirit of grace*, the *Spirit of wiſdom*, the *Spirit of burning*. It was this bleſſed Spirit that iſſued from the opening heavens in the form of the ſpotleſs dove, and, a lighting in beams of glory upon the head of our Saviour, corroborated the ſolemn and public atteſtation of Jehovah, that He was *his beloved ſon*. It was this Spirit that diffuſed the radiance of the SHECHINAH round the ſame dignified Meſſiah when he was transfigured in the high and remote mountain, and when the aſtoniſhed diſciples, who accompanied him, beheld his altered viſage *ſhining like the ſun, and his raiment white as light*. He was the *ruſhing mighty wind*, that deſcended from heaven, and filled all the houſe in which the apoſtles were aſſembled. He was the *luminous ſplendor* that ſat upon each of them, and, while it imparted a ray of ætherial fire to their boſoms, cauſed their

looſened

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

looſened tongues to pour forth a ſpontaneous flood of heaven-taught eloquence.

The ſceptic affirms, that this doctrine of a Trinity in Unity is contrary to reaſon, and he cannot give his aſſent to a manifeſt contradiction. But, in anſwer to this, it has been repeatedly and forcibly urged, that a doctrine, which, as I have juſt remarked, ſoars far *above* the limited powers of our weak reaſon to comprehend, may yet by no means be *contradictory* to that reaſon of which we ſo arrogantly boaſt. Mankind, in this point, demand more rigid proofs than on any ſpeculative points whatever, concerning which the ingenuity of the human mind may chooſe to debate, can poſſibly be obtained. The queſtion is, whether the ſubject ought to be brought to this ſtandard, and, whether it is poſſible to be fathomed by that reaſon. If divines aſſerted that there are three Gods, that would indeed be a direct and palpable contradiction; but we may ſurely, without violating reaſon, maintain that there are, in the divine eſſence, three diſtinct hypoſtaſes. The doctrine of the ANTIPODES was denied, till a better acquaintance with the true form of the earth, and the principles of gravitation and attraction, evinced the certainty of it. To a man, ignorant of the principles and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

rules of geometry, it muſt appear impoſſible to meaſure the diameter of the earth, for he would naturally inquire where was the vaſt line that ſhould be drawn over the ſurface of ſo bulky a ſphere. It muſt appear ſtill leſs practicable to extend, through the regions of ſpace, the line of menſuration, accurately to compute the diſtances, and correctly to deſcribe the magnitudes, of the ſhining orbs that revolve through them; yet has the former been done without the immediate aid of the line and the rule, and the latter by means of the ſame ſcience applied to aſtronomy. The Laplander cannot conceive that life can poſſibly be ſuſtained under the direct fervours of an equinoctial ſun; nor can the ſcorched inhabitant of the Tropic at all comprehend how water ſhould be bound in icy fetters. The latter would probably deem it the height of madneſs to aſſert, that, clothed in fur, the hardy progeny of Ruſſia and Lapland drive the rapid ſledge, drawn by rein-deer, over mountains of ſtagnant water, or that ſo oppoſite an element as fire, for whole nights, ſhould glow with unabated vigour upon the ſurface of thoſe icy fields, the ſureſt defence of the traveller againſt the fierce and predatory beaſts of the deſart. The circumſtances thus enumerated may exhibit to ſuperficial enquiry

an

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

an apparent contradiction; but, thence, the abſolute impoſſibility of ſome, and the utter impracticability of others, are by no means to be inferred.*

In the vaſt field of NATURE, and in the wide circle of SCIENCE, a thouſand perplexing phænomena daily occur; of which, though our reaſon cannot reſolve the myſtery, we do not deny the exiſtence. Both nature and ſcience, however, exhibit objects which may aſſiſt weak human intellect in its endeavour to form ſome faint conception of this important truth. From the latter, a ſtriking inſtance has been repeatedly adduced in the geometrical figure, the equilateral triangle, of which the three ſides are equal in quantity, and, when united, exhibit one of the moſt perfect figures in the power of art to form. Upon this very account, we are informed by Kircher, the Egyptians actually made uſe of the triangle as a ſymbol to deſcribe the "numen τριμορφον, THE DEITY IN HIS THREE-FOLD CAPACITY.† The former holds out to us the ſolar orb, in which, the three qualities of FLAME, LIGHT, and HEAT, inſeparably blended, afford a noble

* See this matter ſet in a clear point of view in Dr. Bedford's Sermons in the defence of the Trinity, preached at Lady Moyer's lectures, p. 27, et ſeq.

† See Kircher in Œdip. Ægypt. vol. ii. p. 24.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſymbol of a higher union. Of created objects, ſince there is none more noble in the univerſe than the SUN, I ſhall poſſibly be excuſed for referring alſo to that object for an elucidation of another magnified difficulty, ſtarted by Arianiſm againſt this myſtery: that God the Son cannot be co-eval with God the Father, becauſe the exiſtence of any being, who proceeds from another, muſt neceſſarily commence later than that of the ſource whence he proceeds, and that ſuch very proceſſion evidently implies inferiority. Let the ſceptic then erect his eye towards that heaven, againſt which he aims the artillery of his weak wit or his futile logic, and ſurvey the SUN diffuſing through our ſyſtem his genial beam. Let his imagination, warmed by the ſurvey, travel back to that remote period, probably long antecedent to the formation of this globe, in which that orb, launched from the arm of the Creator, began to fill his lofty ſtation in the ſkies. Whenſoever that period commenced, co-eval with its exiſtence, at the very inſtant of its formation, emanated the VIVIFYING RAY that pervades and invigorates our whole ſyſtem. Indeed, were it poſſible for us to forget our own noble code of religion, ſo far as to join with the enthuſiaſtic adorers of

that

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

that orb in ancient times, and believe it to be ETERNAL, we muſt own its RAY to have been ETERNAL alſo.

I have aſſerted that the learned of the Jewiſh nation in every period of their empire knew and acknowledged the great Truth which we are conſidering; that they applied, to the Meſſiah whom they expected, moſt of the texts and prophecies in the Old Teſtament, which we conſider as pointedly alluſive to Jeſus Chriſt; but that, to elude the force of the application of thoſe texts to Him and their completion of thoſe prophecies in his Perſon, they have mutilated their moſt venerated records; that they have even declared that the true ſenſe of their Scriptures is only to be found in the commentaries of their celebrated doctors, and that in fact they hold the Talmuds compoſed by them in higher veneration than the original. Having ventured thus far in aſſertion, I ſhall now advance even beyond this point, and add, that if a doctrine ſo important as this in the *Chriſtian* ſyſtem, a ſyſtem which in a great meaſure is founded upon that of the *Hebrews*, cannot be diſcovered in thoſe Scriptures in as great a degree as a nation for ever relapſing into polytheiſm would bear the revelation of it, that its being a genuine doctrine of Chriſtianity

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tianity may juſtly be ſuſpected, and one great evidence at leaſt for the ſupport of it will be overturned. However raſh and precipitate the laſt aſſertion may appear, I truſt that I ſhall be able fully to prove the truth of the poſition.

It will previouſly be neceſſary to acquaint the reader, that, from that remote and memorable period in which the divine Legiſlator appeared to Moſes on Sinai, the Jews have regarded in the moſt ſacred light a code of traditional laws, which they denominate *oral*, in order to diſtinguiſh them from thoſe which are called *written laws*. They believe, that, when Moſes received the law from the Almighty, he alſo received certain CABALA, or myſterious explanations of that law, which he did not think proper to commit to writing, but delivered orally to Aaron, to the prieſts the ſons of Aaron, and the aſſembled Sanhedrim. While the former was faithfully delivered to poſterity in the books of Exodus, Leviticus, and Numbers, the latter, imprinted by frequent repetition on the memory of thoſe to whom they were thus orally intruſted, were as faithfully delivered down by tradition, from father to ſon, and from age to age, till about the year after Chriſt 180, when a celebrated rabbi, named Judah the Holy, collected toge-

ther

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ther theſe various traditions, and, committing them to writing, formed out of them the voluminous compilation, holden in ſuch profound veneration among the Jews, called the MISNA, a Hebrew word ſignifying *repetition*. This holy doctor was the chief of the miſerable remnant of that nation, who remained after their final diſperſion, and after the total deſtruction of Jeruſalem and the temple. Judah was induced to this act by the juſt apprehenſion, that, in their various diſperſion and migrations through ſo many provinces, and during the interruption of the public ſchools, the traditions of their fathers and the rites of their religion ſhould be obliterated from their memory. It was againſt the rigid adherence of the Jews to the inſtitutions preſcribed by theſe traditions, preſerved with ſuch anxious care and honoured with ſuch profound veneration, to the great neglect of the precepts of the written law that our Saviour repeatedly directed his animated cenſures, *Full well ye reject the commandment of God that ye may keep your own traditions.* He ridicules their blind ſuperſtition in that reſpect; and, while he does not diſcourage a decent attention to the wiſe maxims of their forefathers, he, in very deciſive language, ſtigmatiſes the infatuated

zeal

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

zeal that wearied itſelf in a round of ceremonious obſervances of human inſtitution, yet neglected the weightier matters of the law of God. From this cauſe principally aroſe the implacable malice with which the ſcribes and phariſees purſued even to the croſs the dauntleſs upbraider of their hypocriſy, who, to the crime of being *humbly born*, added the aggravating offence of manly truth and inflexible integrity.

About a hundred years after Rabbi Judah had thus conſolidated into one body all the traditions in his power to collect, under the title of MISNA, which the Jews to this day honour with the appellation of the Second Law, and which in fact they hold in higher veneration than the Firſt, another celebrated rabbi, of the name of Jonathan, compiled a treatiſe called the GEMARA. Gemara is a Hebrew term ſignifying *perficere*, *conſummare*; that is to ſay, this learned doctor, by collecting all the remaining traditions of the Jews, as well as all the legal deciſions of the Jewiſh doctors on certain great points of controverſy relative either to their eccleſiaſtical or civil policy, and by adding an ample comment of his own upon the Miſna, completed the grand undertaking which Judah had begun. "They therefore

(ſays

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

(ſays Calmet) call this work *Completion*, *Perfection*, becauſe they conſider it as an explanation of the whole law, to which there can be no farther additions made, and after which nothing more can be deſired."* The Miſna and the Gemara, joined together, compoſe the TALMUD, (that is, *doctrinale*,) the grand code of Jewiſh traditional divinity. Of theſe Talmuds there are two; that of Jeruſalem, ſo called from being compiled in that city, and the other, that of Babylon, becauſe the production of the Babylonian ſchool. The former conſiſts of the Miſna of the Rabbi Judah, and the Gemara of Johanan; the latter of the ſame Miſna, but united with the Gemara, or completion of Rabbi ASA, who flouriſhed at Babylon about a century after Rabbi Johanan. The former Talmud is more conciſe and obſcure in its ſtyle than the latter, which is, therefore, more in requeſt among the Jews, whoſe partiality to it may poſſibly be increaſed by

* See Calmet's great Hiſtorical, Critical, and Etymological, Dictionary, under the article Gemara, vol. i. p. 598. Great part of what is offered in the text is taken from this authentic book, which, together with Gale's Court of the Gentiles, Dr. Allix's Judgement of the Jewiſh church, the Phœnix, Bull, Waterland, Cudworth, Sherlock, Bedford, and the later authors, form a library upon this ſubject which the Engliſh inveſtigator will hardly chooſe to be without. The edition of Calmet cited by me is that of London, 1732.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

by the numerous legends and romantic tales with which it abounds. Now, in what ſuperior eſteem, even to the ſacred volumes themſelves, theſe Talmuds are holden by the Jews is evident from the following adage recorded by Calmet, who ſays, they compare "the Bible to *water*, the Miſna to *wine*, and the Gemara to *hypocras*." Hypocras (or Hippocras, as it ſhould rather be written, ſince the word is derived from its ſuppoſed inventor Hippocrates) is a kind of medicated wine, uſed in foreign countries, and enriched with the moſt fragant aromatics and the ſtrongeſt ſpices. This proverbial ſaying is amply illuſtrative of their real opinions on the ſcore of theſe traditions, and deciſively corroborative of the propriety of my former remarks. However high in the opinion of the Jews the two Talmuds of Jeruſalem and Babylon may rank, and however ſtrong may be the proof thus exhibited that they *have* transferred to the *oral law* a great part of that veneration which their anceſtors entertained for the *written law*, yet there are other productions of Hebrew piety and erudition deſerving ſtill more diſtinguiſhed notice, and far more venerable in point of antiquity than theſe. From the Talmuds, involved as they are in a veil of fable and ſuperſtition,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſition, though doubtleſs with ſome ſublime theological and moral truths intermixed, no ſubſtantial evidence can poſſibly be adduced of their early opinions on the grand point of theology under diſcuſſion; or, if any ſhould appear, it muſt be principally in the Miſna of Judah. The real ſentiments of the more antient Jews are only to be found in thoſe two celebrated paraphraſes on the Hebrew text, called the Targums, the more ancient one bearing the name of JONATHAN, and that leſs ancient, but not materially ſo, the name of ONKELOS. The Targum compoſed by Jonathan is a diffuſe commentary on the greater and leſs prophets; and was written, according to Calmet, about thirty years *before* the time of our Saviour. The Targum of Onkelos is entirely upon the Pentateuch, or five books of Moſes, and, both in its ſtyle and mode of explication, is more conciſe than the former. They are both written in tolerably pure Chaldee, although that of Onkelos is reckoned more pure and is in moſt eſteem among the learned. That of Jonathan, however, is moſt in requeſt among the Jews in general; and is ſtrongly ſuſpected to have had additions made to it by the Jewiſh doctors, who lived many centuries after Chriſt. Theſe Targumim therefore, but

more

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

more particularly the former, muſt be our only ſure guide in inveſtigating the unadulterated ſenſe of the Old Teſtament and in exploring the genuine ſentiments of the ancient Jews.

The learned critic and Hebraiſt, Dr. Wotton, has remarked that it is but fair to let the Jewiſh doctors explain their own Scriptures, and to receive their comments as the trueſt expoſitions of them, when there is no reaſon to ſuſpect any latent ill intention or improper bias ſwaying the judgement of the commentator.* Undoubtedly a diligent attention to the vaſt treaſure of Hebrew traditional knowledge, which the Miſna of Judah contains, has been of infinite ſervice to Chriſtian divines in explaining many difficult paſſages of the New Teſtament, and, in particular, thoſe parts of our Lord's diſcourſes and St. Paul's Epiſtles which are ſo directly alluſive to their ancient cuſtoms and traditions. Whatever objections therefore may be brought againſt more recent expoſitors, nothing of this kind can be urged againſt the paraphraſes either of Jonathan or Onkelos; and if, as was before hinted, the text of Jonathan has been corrupted, we may depend upon it that nothing

* See the preface to Dr. Wotton's Diſcourſes on the Traditions of the Jews, vol. i. p. 8, edit. oct. London, 1728.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

thing favourable to the doctrine of the Trinity has been added to it, and, if any arguments can be found there to support that doctrine, they ought, on that very account, to carry with them a double weight of evidence.

For my own part, I own that I have ever considered the two first verses of the Old Testament as containing very strong if not decisive evidence in support of the truth of this doctrine. ELOHIM, a noun substantive of the *plural* number, by which the Creator is expressed, appears as evidently to point towards a plurality of persons in the divine nature as the verb in the *singular*, with which it is joined, does to the unity of that nature. *In principio creavit Deus.* With strict attention to grammatical propriety, the passage should be rendered, *In principio creavit Dii*; but our belief in the unity of God forbids us thus to translate the word ELOHIM. Since, therefore, Elohim is plural, and no plural can consist of less than *two* in number, and since Creation can alone be the work of DEITY, we are to understand by this term, so particularly used in this place, God the Father and the eternal LOGOS, or Word of God, that LOGOS, whom St. John, supplying us with an excellent comment upon

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

this paſſage, ſays, was in the beginning with God, and who alſo was God.

As the Father and the Son are ſo expreſſly pointed out in the firſt verſe of this chapter, ſo is the third perſon in the bleſſed Trinity not leſs deciſively revealed to us in the ſecond. *And the* SPIRIT OF GOD *moved upon the face of the waters.* Calaſio renders this paſſage, Spiritus Dei motabat, &c. but, as Dr. Patrick has rightly obſerved, this is not the exact meaning of the text, for the original verb, tranſlated *moved*, ſhould be rendered, *brooded*, upon the water: *incubavit*, as a hen broods over her eggs.* Thus, we ſee, the Spirit exerted

* It is tranſlated by this very word in the Syriac verſion of the Hebrew text, as I find it in Walton's Polyglott. In the interlineary verſion of Pagninus, however, the verb "motabat" is uſed. It is remarkable how variouſly both the verb itſelf and the preceding noun are rendered in the ſeveral Eaſtern tranſlations given in that elaborate work; and this variety has probably given riſe to all the miſtaken ideas of the Gentiles on the ſubject. Thus, in the Samaritan verſion, it is rendered "Spiritus Dei ferebatur ſuper aquas," in which it agrees with the Septuagint and the vulgate Latin. From ſome perverted notion of this kind, delivered traditionally down to the Indians, it has moſt likely ariſen, that, in all the engravings deſcriptive of the Indian coſmogony, BRAHMA is repreſented floating on the abyſs upon the leaf of the ſacred LOTOS. Thus, in that ſpirited and beautiful ode of Sir William Jones to NARAYENA, which, literally tranſlated, he obſerves, means *the Spirit moving on the water*, we find the following remarkable ſtanza, in which is combined the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

exerted upon this occaſion an active effectual energy; by that energy, agitating the vaſt abyſs,

the idea both of the *mundane egg* and the *ſpiritus incubans*. It will be remembered that Sir William, in this paſſage, oſeſſes to give the principles of the Indian coſmogony, as he found them diſplayed in the two moſt venerable Sanſcreet productions of India, ſo often mentioned hereafter, the MENUMSRITI, or Inſtitutes of Menu, and the SREE BHAGAVAT.

Firſt, an all-potent all-pervading ſound
Bade flow the waters, and the waters flow'd,
Exulting in their meaſureleſs abode,
Diffuſive, multitudinous, profound.
Then, o'er the vaſt expanſe, *primordial wind*
Breath'd gently till a lucid bubble roſe,
Which grew in perfect ſhape an EGG refin'd,
Created ſubſtance no ſuch beauty ſhews.
Above the warring waves it danc'd elate,
Till from its burſting ſhell, with lovely ſtate,
A *form cærulean* flutter'd o'er the deep,
Brighteſt of beings, greateſt of the great;
Who, not as mortals ſteep
Their eyes in dewy ſleep,
But, heavenly penſive, on the LOTOS lay,
That bloſſom'd at his touch and ſhed a golden ray.

See the whole of this Hymn in the Aſiatic Miſcellany, p. 24. Calcutta printed.

MENU, I have frequently obſerved, is the Indian NOAH, and therefore the inſtitutes, remembered from Menu, may be of an antiquity little inferior to the great patriarch himſelf. I have gone deeply, at the commencement of my hiſtory, into all the oriental coſmogonies, but particularly into that of India. The reſult, I truſt, will be a proud addition of ſtrength and glory to the Moſaic ſyſtem. Whether I ſhall obtain readers for that portion of

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and infusing into it a powerful vital principle. I shall, hereafter, shew at large how generally throughout all the oriental nations, but especially in Hindostan, this notion of the *Spiritus incubans* was adopted; and whence, except from this primitive source, can we deduce the doctrine of the ὠον πρωτογονον, so particularly noticed in the hymns attributed to the Grecian Orpheus?

I have asserted that to each of the sacred persons in the Trinity such names are applied and

of my work, or indeed any part of it, is yet doubtful with me; but, to prevent its being dull or tedious, I have endeavoured to inspirit that particular part with all the energy and animation that language can afford to dignify the loftiest subject possible to be discussed, THE BIRTH OF NATURE AND OF MAN. I have traced the Orphean egg to its genuine source, and I have shewn that the primitive *cærulean form* of India (for, so NARAYEN is painted) is no other than the great Egyptian Deity, CNEPH, who was represented, in their symbols, as a being *of a dark blue complexion, and thrusting from its mouth the primeval egg*, whence the world was generated. But, to proceed in reviewing the remaining variations in the oriental versions of the second verse of the first chapter of Genesis. The targum of Onkelos renders the words, "spiritus insufflabat," and the Arabic has, "venti Dei flabant," all which very much resembles what we read in Sanchoniatho's Phœnician cosmogony, of the dark and turbid air agitating the gloomy chaos, and the impregnating wind Colpia, a word which Bochart very justly supposes to be only a corruption of the Hebrew word Col-pi-jah, or *the voice of God*. Compare Walton's Polyglotta, tom. i. p. 2, edit. Lond. 1060, Cumberland's Sanchoniatho, p. 14, and Bochart's Sacra Geog. lib. ii. c. 2, quarto edit. 1681.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and ſuch offices allotted as are alone applicable to Deity. Of divine inherent power, *creation* itſelf is certainly one grand proof, and the *confounding of languages*, which as certainly can only be the work of a Deity, is another. To theſe proofs it may be added, that *prayer* is expreſſly commanded in various parts of Scripture to be offered to *each*, and to *each* is ſeparately aſſigned the ſtupendous attribute of *forgiveneſs of ſins*. Elohim, it has been remarked, ſeems to be the general appellation by which the triune Godhead is collectively diſtinguiſhed in Scripture, and though the auguſt name of JEHOVAH in a more peculiar manner belongs to God the Father, yet is that name, in various parts of Scripture, applied to each perſon in the holy Trinity. The Hebrews conſidered this name in ſuch a ſacred light that they never pronounced it, and uſed the word ADONAI inſtead of it.* It was indeed a name that ranked firſt among their profoundeſt cabala; a myſtery ſublime, ineffable, incommunicable! It was called TETRAGRAMMATON, or the name of four letters, and thoſe letters are Jod, He,

* Their making uſe of this particular word ADONAI, which is the plural of ADONI, and ſignifies MY LORDS, is a circumſtance not to be paſſed over unnoticed, as it ſeems manifeſtly alluſive to a plurality in Deity.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Vau, He, the proper pronunciation of which, from long diſuſe, is ſaid to be no longer known to the Jews themſelves. This awful name was firſt revealed by God to Moſes from the centre of the burning buſh; and Joſephus, who, as well as Scripture, relates this circumſtance, evinces his veneration for it by calling it the "name which his religion did not permit him to mention."* From this word the pagan title of JAO and JOVE is, with the greateſt probability, ſuppoſed to have been originally formed, and, in the golden verſes of Pythagoras, there is an oath ſtill extant to this purpoſe, "By him who has the FOUR LETTERS."† The Jews, unable to overthrow the evidence of our Saviour's miracles, with unparalleled audacity aſſert, that when he was in the temple he found out and ſtole this ineffable Tetragrammaton, depoſited in its ſacred receſſes, which he inſerted into his thigh between the ſkin and the fleſh, and, by virtue of this taliſman, performed all the miracles which he wrought. As the name JEHOVAH, however in ſome inſtances applied to the Son and Holy Spirit, was the proper name of God the Father, ſo is LOGOS in as peculiar a manner the appropriated

* Antiq. Judaic. lib. ii. cap. 5, p. 61.

† Τετρακτυς. Vide Selden de Diis Syriis. Syntag. ii. c. 1.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ted name of God the Son. The Chaldee paraphraſts tranſlate the original Hebrew text by MIMRA DA JEHOVAH, literally the WORD OF JEHOVAH, a term totally different, as Biſhop Kidder has inconteſtibly proved, in its ſignification and in its general application among the Jews, from the Hebrew *dabar*, which ſimply means a *diſcourſe* or *decree*, and is properly rendered by *pithgam*.* In the ſeptuagint tranſlation of the Bible, a work ſuppoſed by the Jews to be undertaken by men immediately inſpired from above, the former term is univerſally rendered Λογος, and it will preſently be evinced, that it is ſo rendered and ſo underſtood by Philo and all the more ancient Rabbins. The name of the Third Perſon in the ever-bleſſed Trinity has deſcended unaltered from the days of Moſes to our own time, for, as well in the ſacred writings as by the Targumiſts, and by the modern doctors of the Jewiſh church, he is ſtyled RUACH HAKKODESH, the Holy Spirit. He is ſometimes, however, in the rabbinical books, denominated the SHECHINAH, or Glory of Jehovah. In ſome places he is called SEPHIRA, or Wiſdom; and, in others, the BINAH, or Underſtanding.†

* Demonſtration of the Meſſiah, part iii. pages 108, 109.

† Dr. Allix's Judgement, p. 168, ubi ſupra.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

From the enumeration of these circumstances it must be sufficiently evident to the mind which unites piety and reflection, that, so far from being silent upon the subject, the ancient Scriptures commence with an avowal of this doctrine, and that in fact the Creation was the result of the joint operations of the Trinity. I must again remark that any direct parallel between the Hindoo and Hebraic triad of Deity cannot be made without profaneness; yet it is worthy of notice that Brahma, Veeshnu, and Seeva, in Mr. Holwell's plate, illustrative of the creation, are all three represented, if not as co-adjutors, at least as present in that stupendous work, and the reader will possibly agree with me in opinion that the whole relation, which it will be my province to give at large hereafter, is, I do not say a mutilation of the scripture of Moses, which *possibly* the Brahmins never have seen, but certainly a corruption of some primeval tradition of the creation of man, propagated by that descendant of Seth, who first settled in a country, emphatically called by Persian writers "the paradisaical regions of Hindostan." But of this as well as many other striking circumstances of similitude between the Hebrew, the Hindoo, and other oriental systems of the cosmogony, I shall have occasion

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

occaſion to treat amply in the firſt volume of my hiſtory.

If the argument above-offered ſhould ſtill appear to be inconcluſive, the twenty-ſixth verſe of this chapter contains ſo pointed an atteſtation to the truth of it, that, in my opinion, when duly conſidered, it muſt ſtagger the moſt hardened ſceptic: for, in that text, not only the plurality is unequivocally ex[illegible]ſſed, but the act which, I have before o[illegible]ed, is the peculiar prerogative of Deity, is mentioned together with that plurality, the one circumſtance illuſtrating the other, and both being highly elucidatory of this doctrine. *And*, GOD (ELOHIM) *ſaid*, LET US MAKE *man in* OUR *image*, *after* OUR *likeneſs*. Why the Deity ſhould ſpeak of himſelf in the plural number, unleſs that Deity conſiſted of more than one perſon, it is difficult to conceive; for, the anſwer given by the Jews that this is only a figurative mode of expreſſion, implying the high dignity of the ſpeaker, and that it is uſual for earthly ſovereigns to uſe this language, by way of diſtinction, is futile, for two reaſons. In the firſt place it is highly degrading to the Supreme Majeſty to ſuppoſe HE would take HIS model of ſpeaking and thinking from *man*, though it is highly conſiſtent with the vanity of man to arrogate

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

gate to himſelf (as doubtleſs was the caſe in the licentiouſneſs of ſucceeding ages) the ſtyle and imagined conceptions of Deity, and it will be remembered that theſe ſolemn words were ſpoken before the creation of that being, whoſe falſe notions of greatneſs and ſublimity the Almighty is thus impiouſly ſuppoſed to adopt. In truth, there does not ſeem to be any real dignity in an expreſſion, which, when uſed by a human ſovereign in relation to himſelf, approaches very near to abſurdity. The genuine fact, however, appears to be this. When the tyrants of the Eaſt firſt began to aſſume divine honours, they likewiſe aſſumed the majeſtic language appropriated to and highly becoming the Deity, but totally inapplicable to man. The error was propagated from age to age through a long ſucceſſion of deſpots, and at length Judaic Apoſtacy arrived to ſuch a pitch of prophane abſurdity as to affirm that very phraſeology to be borrowed from man, which was the original and peculiar language of the Divinity. It was, indeed, remarkably pertinent when applied to Deity; for, in a ſucceeding chapter, we have more deciſive authority for what is thus aſſerted, where the Lord God himſelf ſays, *behold the man is become as* ONE OF US: a very ſingular expreſſion, which ſome Jewiſh commentators, with

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

with equal affrontery, contend was ſpoken by the Deity to the council of angels, that, according to their aſſertions, attended him at the creation. From the name of the LORD GOD being uſed in ſo emphatical a manner, it evidently appears to be addreſſed to thoſe ſacred perſons to whom it was before ſaid *let* US *make man*; for, would indeed the omnipotent Jehovah, preſiding in a leſs dignified council, uſe words that have ſuch an evident tendency to place the Deity on a level with created beings? Beſides, if the authorities adduced by Allix, in ſupport of the aſſertion which he makes in page 78 of his Judgement, and thoſe brought by Calmet under the article Angels, be at all valid, angels, in the opinion of the Talmudical Jews, were not created till the fifth day, immediately preceding the formation of man, and thus a non-entity will be found to have been conſulted. A ſtill more complete anſwer, however, to this objection may, in my opinion, be found in the words of the great apoſtle to the Hebrews, quoting the inſpired pſalmiſt: *To which of the angels ſaid he at any time*, SIT, THOU, ON MY RIGHT HAND: and there is, in the ſame chapter, a wonderful atteſtation of the divinity of the LOGOS, which, in this place, ought by no means to be omitted. Though

JEHOVAH

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

JEHOVAH conferred not that honour on angels, yet to the SON he ſaid, THY THRONE, O GOD, IS FOR EVER AND EVER.*

It is now neceſſary to deſcend to ſome particulars, for pointing out which I am principally obliged to the indefatigable exertion and laboured ſcrutiny of the author cited above. Theſe will incontrovertibly prove that the word Elohim was exactly thus underſtood by Moſes himſelf and the ancient Hebrews, however their modern deſcendants may deny the alluſion: that their own paraphraſts apply the term LOGOS, in the very ſame manner as we do, to the ſecond, as well as that of HOLY SPIRIT to the third, perſon in the bleſſed Trinity; and that, in fact, they had the fulleſt belief in that Trinity, expreſſed in the moſt emphatical language, and explained by the moſt ſignificant ſymbols.

Dr. Allix has, with great energy both of language and ſentiment, remarked, that, although the principal aim of Moſes, in his writings, was evidently to root out of the minds of men the prevailing notion of polytheiſm; yet, that he conſtantly deſcribes the creation of the world in words that directly intimate a plurality in the Godhead. Inſtead of diſtinguiſhing

* Hebrews xi. 7.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

guiſhing the Creator by the appellative Jehovah, that awful appellative by which the Deity firſt made himſelf known to Moſes in the burning buſh, and by him to his people, and writing JEHOVAH BARA, *Jehovah created*, he uſes theſe remarkable expreſſions, BARA ELOHIM, *the* GODS *created*, and, in the conciſe hiſtory of the creation only, uſes it above thirty times. The combining this plural noun with a verb in the ſingular, as has been before-noticed he has done, would not appear ſo remarkable if he had uniformly adhered to that mode of expreſſion; for, then it would be evident he adopted the mode uſed by the Gentiles in ſpeaking of their falſe gods in the plural number; but, by joining with it a ſingular verb or adjective, rectified a phraſe that might appear to give a direct ſanction to the error of polytheiſm. But, in reality, the reverſe is the fact; for, in Deuteronomy xxxii. 15, 17, and other places, he uſes the ſingular number of this very noun to expreſs the Deity, though not employed in the auguſt work of creation: *dereliquit Eloah*; *ſacrificaverunt dæmoniis, non Eloah.** He likewiſe diſtinguiſhes the Deity in various other paſſages by other names,

* The reader will pleaſe to take notice, that I continue to cite, throughout, the Latin tranſlation of Mario de Calaſio.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

names, in the ſingular number, and conſequently, adds our author, "any of theſe names would have been with more propriety and effect applied to root out polytheiſm." But, farther, Moſes himſelf uſes this very word Elohim with verbs and adjectives in the plural. Of this uſage Dr. Allix enumerates two among many other glaring inſtances that might be brought from the Pentateuch; the former in Geneſis xx. 13. *Quando errare* fecerunt *me Deus*; the latter in Geneſis xxxv. 7. *Quia ibi* revelati ſunt *ad eum Deus*; and by other inſpired writers in various parts of the Old Teſtament, but particularly he brings in evidence the following texts, which the reader will excuſe my citing at length, viz. Job xxxv. 10. Joſ. xxiv. 19. Pſalm cxix. 1. Eccleſ. xii. 3. 1 Sam. vii. 23. all which, he obſerves, "ſhews the *impudence* of Abarbanel on the Pentateuch, (fol. 6, col. 3,) who, to elude the force of this argument, maintains that the word Elohim is ſingular." In this audacious aſſertion, however, impudent as it is, Abarbanel has been ſince ſupported by the ſynagogue and moſt of the modern Hebrew commentators upon the ſubject; but how abſurdly, and with what barefaced contradiction to the direct and avowed opinions of their anceſtors, will, as we advance

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

vance farther in the ſubject, be made deciſively evident. For the preſent it may be ſufficient to obſerve, that the repeated addreſs of the divine Being to certain perſons his co-adjutors in the work of creation before men, or even angels, according to the Jewiſh belief, began to exiſt, as well as the expreſs words noticed in a preceding page, LET US *make man, and in* OUR *image*; and afterwards, LET US *go down, and* LET US *there confound their language*; are pointedly alluſive to a plurality, and, as our author obſerves, "very lively characters of this doctrine."

If it ſhould be denied that Moſes compoſed his hiſtory under the immediate influence of divine inſpiration, it ſurely will be allowed, that he underſtood the language in which he wrote, and that he could not poſſibly be ignorant of the purport of thoſe laws which he promulgated. It muſt, therefore, to every reader of reflection, appear exceedingly ſingular, that, when he was endeavouring to eſtabliſh a theological ſyſtem of which the Unity of the Godhead was the leading principle, and in which it differed from all other ſyſtems, he ſhould make uſe of terms directly implicative of a plurality in it. Yet ſo deeply was the awful truth under conſideration impreſſed

upon

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

upon the mind of the Hebrew legiſlator, that this is conſtantly done by him; and indeed, as Allix has obſerved, there is ſcarcely any method of ſpeaking, from which a plurality in Deity may be inferred, that is not uſed either by himſelf in the Pentateuch, or by the other inſpired writers in various parts of the Old Teſtament. A plural is joined with a verb ſingular, as in that paſſage cited before from Gen. i. 1. a plural is joined with a verb plural, as in Gen. xxxv. 7. *And Jacob called the name of the place Bethel, becauſe the* GODS *there* APPEARED *to him.* A plural is joined with an adjective plural; Joſh. xxxv. 19. *You cannot ſerve the Lord; for, he is the* HOLY GODS. To theſe paſſages if we add that remarkable one adduced before from Eccleſiaſtes, *Remember thy* CREATORS *in the days of thy youth*; and the predominant uſe of the words *Jehovah* ELOHIM, or *the Lord* THY GODS, which occur a hundred times in the law, (the word *Jehovah* implying the unity of the eſſence, and *Elohim* a plurality in that unity,) we muſt allow that nothing can be more plainly marked than this doctrine in the ancient Scriptures.

If Philo may be permitted to explain the national ſcriptures, we ſhall find him expreſſly ſaying what is here affirmed; "that the chief purpoſe of Moſes was to overthrow

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

throw the reigning polytheiſm; however, that although *God is* ONE, this muſt be underſtood with reſpect to *nature* rather than *number*; that his nature is incomprehenſible to man, becauſe he has nothing in common with mortals, nor is there any thing in the circle of exiſtence to which we may poſſibly liken, or by which we can properly compare or judge of, that nature."* Indeed Philo's mind was ſo engroſſed with this idea of a plurality, and throughout his work he is ſo expreſs upon the ſubject of the LOGOS, not conſidered as an *attribute* in the Platonic but as a *perſon* in the Jewiſh ſenſe of the word, that to cite all the paſſages relative to it would be to tranſcribe the whole work.† Of this Dr. Allix and Mr. Whitaker will furniſh the inquiſitive reader with innumerable proofs, of which a want of room forbids an inſertion in theſe pages.

I ſhall now proceed to conſider certain objections which have been urged againſt the word Elohim being conſidered as alluſive to the doctrine of a plurality in the Godhead. To

* Philonis Judæi de Sacræ Legis Allegoria, lib. iii. p. 841, et ſeq. edit. 1613.

† There is ſcarcely a page in the book of Philo, de Mundi Opificio, which does not expreſsly mention the LOGOS as a perſon. But conſult, in particular, pages 3. G. and 4. C. D. of that book, and of the above-cited edition.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the argument that this word is ſometimes in Scripture applied to angels, princes, judges, and even to falſe gods, it may be replied that Elohim, being the word more *particularly appropriated* to denote ſupreme majeſty and eminent dignity, and likewiſe the *ſtrongeſt word* in the Hebrew language that could be found to expreſs them, was one reaſon which induced Moſes to make uſe of it; the other was, its having a plural ſenſe: and his uſing this word in preference to Eloah, or Jehovah, near thirty times in the ſhort account of the creation, ſeems to demonſtrate that he meant it ſhould impreſs the mind of the reader with the perſuaſion, that the creation was the work of *more than one*. But it may be urged, there is reaſon to think, that the Hebrew and Canaaniti ſh languages were, originally, the ſame; it is therefore the language of polytheiſts; and a plural title of Deity was naturally to be expected from polytheiſts. That the Canaanites were polytheiſts there is no doubt, but it is certain that the patriarchs, their anceſtors and the original poſſeſſors of the country, were not infected with polytheiſm, and it is therefore more than probable that Elohim, however afterwards degraded, by being applied to falſe deities, was, in the firſt ages, the ſublime, appropri-

ate,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ate, excluſive, appellative of the triune God. Dr. Allix informs us that the Jewiſh cabaliſts conſtantly added to the word Elohim the letter Jod, being the firſt letter of the name Jehovah, *for the ſake of a myſtery*, as well as according to one of their moſt reſpectable commentators on the Pentateuch, the rabbi Bechai,* to ſhew that there *is a divinity in each perſon included in the word.*

The author of the book of Zohar, as quoted by Allix on this ſubject, thus exclaims: "Come and ſee the myſtery in the word ELOHIM! There are THREE DEGREES, and every degree is diſtinct by HIMSELF; yet, notwithſtanding, they are all ONE, and bound together in ONE; nor can they be ſeparated each from the other!"† Theſe Madragoth, or DEGREES, are the ſame with what in the Sephir Jetzirah, there cited, are called by the cabaliſtic doctors the Panim, or FACES, the Havioth, or SUBSISTENCES, and the Proſopin, or PERSONS, in the divine eſſence. — But, not to wander from the ſubject more immediately under diſcuſſion, it is evident that the term ELOHIM, with the Jod, for Jehovah, added to it, contains ſome latent myſtery, which, ſince the

 appearance

* R. Bechai, in Gen. i. 10, cited by Allix.

† Allix's Judgement, p. 170, et Synopſis Poli, p. 2.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

appearance of Chriſt, the Hebrew doctors ſeem by no means willing to divulge. Indeed the rabbi IBBA expreſſly ſays that it does; and adds, "This myſtery is not to be revealed till the coming of the Meſſiah." A remarkable atteſtation of this is given in a note to the Univerſal Hiſtory,* from which I have extracted IBBA's ſtrong teſtimony, and in which the learned authors inform us, that a certain rabbi, who, from the contracted ſtate of his circumſtances, was obliged to get his livelihood by teaching Hebrew at Rome, when ſeverely charged with having betrayed the myſteries of his religion, in vindicating himſelf, among other things, proteſted that he had never ſo much as explained *the firſt verſe of Geneſis*. Thoſe gentlemen have given their authority at the bottom of the page for this piece of intelligence, which the reader may, if he pleaſes, conſult. In the ſame page there is very clear and convincing evidence adduced in proof both of a plurality and of a Trinity, having been doctrines, though not openly taught, yet acknowledged in the ancient ſynagogue. It is taken from the celebrated book of Zohar above-mentioned, and it is of ſuch importance that I ſhall preſently cite it at length.

A

* See Univerſal Hiſtory, vol. iii. p. 12, firſt oct. edit. 1760.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

A formidable objection may be thought to ariſe from the Seventy (who ought to have known the true meaning of their own ſcriptures) having tranſlated Elohim by the word Θεος in the ſingular. Formidable, however, as it may appear, it has been anſwered by their own Talmudiſts in the Rabboth, who report that they thus tranſlated it leſt Ptolemy Philadelphus (at whoſe command the verſion was made) ſhould imagine the Jews to be polytheiſts like the idolatrous nation over which he ruled. St. Jerome, likewiſe, doubtleſs from good authority, in the moſt early periods of the Chriſtian church averred, that the Seventy concealed the doctrine of the Trinity, for fear of offending Ptolemy who was a worſhipper of ONE GOD, and that they had an additional incentive to do ſo from the general prevalence, in that age, of the principles of the Platonic philoſophy. We have ſeen that Abarbanel, to get rid of the difficulty altogether, denies ELOHIM to be plural, but the inſtance we have given, of its being united with verbs in the plural, affords a moſt ample refutation of ſo unfounded an aſſertion. If this were in reality the caſe, why ſhould the vulgar Jews be forbidden, as Maimonides ſays they are,*

* Maimonides, cited by Allix, p. 132.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

to read the hiſtory of the creation, leſt, underſtanding it literally, it ſhould lead them into hereſy. I muſt, in this place, intreat permiſſion to remind the reader of the remarkable circumſtance of the Hebrew nation's conſtantly uſing the plural noun ADONAI, ſignifying, MY LORDS, inſtead of the ineffable name of Jehovah; and, to conclude this account of the word Elohim, I ſhall ſubjoin, that nothing can afford ſtronger evidence of the general doctrine here laid down than a remark which our author ſays is common among the Jews, viz. that Elohim is as if one ſhould read EL HEM, that is, THEY ARE GOD.

Independently, however, of the word Elohim, there wants not the moſt poſitive evidence in various parts of Scripture to prove that plurality for which we contend. Of theſe many have been already given, and a few ſtill more ſtriking ſhall be now enumerated. It is ſurely impoſſible to read the following paſſage in the apocryphal book of wiſdom without acknowledging the perſonality of the Logos. *Thine* ALMIGHTY WORD *leapt down from heaven out of thy royal throne as a fierce* MAN OF WAR *into the midſt of a land of deſtruction.** An illuſtrious comment upon the laſt-cited paſſage may be found in another part of ſacred writ, where it

* Wiſdom, xviii. 15, 16, 17.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

it is ſaid, *the Lord is a* MAN OF WAR, *the Lord of hoſts is his name.* It is forcibly obſerved by Allix on the foregoing paſſage how evident it is from hence, "that the LOGOS muſt be a perſon, and a perſon equal to the Father, ſince he is ſaid to ſit upon the ſame royal throne."* Jehovah, we have ſeen, is the peculiar name of God, incommunicable to any other. Yet, upon the devoted cities, contaminated by the horrible enormities of unnatural luſt, it is ſaid, *that* JEHOVAH RAINED FROM JEHOVAH *brimſtone and fire out of heaven.*† The Jews interpret the former by the angel of the Lord; but, the applying to that perſonage the *incommunicable name* forbids ſuch an interpretation; and Dr. Bedford properly remarks upon the paſſage, that, if a plurality were not intended, theſe words, *from the Lord*, would have been omitted, or it might have been ſaid, *from himſelf.*‡ To the remarkable expreſſion cited above, *remember thy Creators*, may be added that in Iſaiah; *Thus ſaith the Lord* THY REDEEMERS.‖ And, in the ſame book, THY MAKERS *are thy huſbands, the Lord of hoſts is his name.*§

* Allix's Judgement, p. 107.

† Geneſis, xix. 24.

‡ Dr. Bedford's Sermons at Lady Moyer's lectures, p. 45.

‖ Iſaiah, xliv. 24.

§ Ibid. liv. 5.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

A similar instance occurs in Psalm cxlix. 2, where the words translated, *Let Israel rejoice in him that made him*, stand in the Hebrew text, *Rejoice in his* MAKERS. And these collective instances give a noble and decided support to the preceding assertions relative to the great creative Triad in the first chapter of Genesis. In Psalm cx. 1. we read, THE LORD *said unto* MY LORD, *sit thou on my right hand until I make thine enemies thy footstool*; which has always been considered as pointing to the Messiah, and indicative of the plurality contended for. As if the great apostle of the Gentiles foresaw that the degenerate progeny of the Hebrews, to whom he wrote, would, in succeeding ages, endeavour to degrade our Saviour to a created angel, and wished to annihilate at once the base hypothesis: he exclaims, *To which of the* ANGELS *said he at any time*, THOU *art my Son, this day have I begotten* THEE? Dr. Wallis, one of the most able defenders of the Trinity in the last century, well observes, on this passage, that there is a wide difference between a *created* and an *only-begotten being*, since the *begotten* must be of the same nature with the *parent*, and, consequently, GOD.*

It

* See particularly a Sermon on this subject of professor Wallis, preached before the university of Oxford, and inserted in his Theological Tracts, quarto, 1690.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

It was therefore no blaſphemy, whatever the Jews might think, when Jeſus, appriſed of his high dignity, *made himſelf* EQUAL WITH GOD. In the note, alluded to above, the authors of the Univerſal Hiſtory contend that the writers of the Talmud believed in a plurality, on account of the following anſwer given in that book to the queſtion, why *the throne of God*, in Daniel's viſion, is in the plural number. *I beheld the* THRONES *exalted on which the ancient of days did ſit, whoſe garment was white as ſnow.* — After ſeveral trifling anſwers, which are there given as the ſolution of various learned rabbies, one of whom contends that the plural implies the throne of God and David, the laſt and concluding anſwer is to the following purpoſe: "That it is blaſphemy to ſet the creature on the throne of the Creator, bleſſed for ever!" and the extract concludes with theſe notable words: "*If any one can ſolve this difficulty, let him do it; if not, let him go his way, and not attempt it.*" The meaning, ſay theſe authors, is too obvious to need explaining. I ſhall conclude theſe more general obſervations, on the plurality aſſerted, in the ſolemn, the dignified, and decided, language of the Logos in Iſaiah, xliv. 6. *Thus ſaith* JEHOVAH,

THE

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

THE REDEEMER, THE LORD OF HOSTS, I AM THE FIRST, AND I AM THE LAST; AND, BESIDE ME, THERE IS NO GOD!

The numerous inſtances cited above are ſufficient to demonſtrate to the mind, not blinded by vanity nor darkened by prejudice, that a plurality in the Deity is expreſſly aſſerted in the text of the Old Teſtament; it remains to be proved, that the authors of the Targumim, from which books alone the ſenſe of the ancient ſynagogue can be collected, underſtood the ancient Scriptures in the ſame light.

In the firſt place, it is remarkable, that the Hebrew text, *In the beginning God created*, is rendered, in the Jeruſalem Targum, by theſe words, *By his* WISDOM *God created*; an early evidence of the author's real opinion, and a deciſive atteſtation in favour of this doctrine. Onkelos is not leſs deciſive upon the perſonality of the LOGOS.* He does not, indeed, in the

* I poſſeſs the Targums of Onkelos and Jonathan, and all the Eaſtern verſions of the Bible, inſerted in Walton's Polyglott, which I purchaſed at its uſual high price, (nine guineas,) for the purpoſe of acurate compariſon and reference. The reader, however, will be candid enough to reflect that this ſtupendous ſubject of the Trinity comes before me *collaterally*, among many other intricate ſubjects, and that I have not entered upon it by choice ſo much as from neceſſity. I therefore occaſionally cite Dr. Allix, whoſe depth of argument and extenſive Hebrew learning

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the beginning of his paraphraſe, which I obſerved is more cloſe and literal than the others, uſe the term *Mimra*, which in Chaldee anſwers to the word Λογος, but he all along literally tranſlates the text by the verb *amar*, whence comes the noun *mimra*, and the difference, ſubſiſting between that word and *dabar*, has been before noticed: "the former (to uſe the language of Allix) having a natural and neceſſary relation to the perſonified Logos; the latter ſignifying no more than the ſpeech of God, or of any human being."

If the reader ſhould be curious to know why Onkelos has not tranſlated the word *bereſchit* by *kadmita*, which ſignifies the beginning of time, but by *bekadmin*, which ſignifies THE ANCIENT OF THE FIRST,* Dr. Allix will inform him, from the book Zohar, the Rabboth, and other commentators, that, by this term, the Jewiſh doctors underſtand the WISDOM, whom they called COCHMA, or the SECOND NUMBER, in the divine eſſence, which emanated

learning are indiſputable. On this point, of *the beginning* being tranſlated *the wiſdom*, (combining evidence at once ſo wonderful and forcible,) I beg leave to refer for fuller information to his book, pages 161, 172.

* To this may be added the corroborative evidence of Philo, who, in one place, diſtinguiſhes the Logos by the appellative of αρχη. Conſult Philo. de Conſuſ. Ling. p. 267. B.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ted from the firſt as from its ſpring, and by whoſe more immediate agency all that has being was formed.* To the third number, that is, the Holy Spirit, they give the denomination of BINAH, or UNDERSTANDING. All this immediately accords with thoſe remarkable words of Solomon, than which it is impoſſible for any thing to be more clear or more pertinent: *Jehovah, by* WISDOM, (that is, the COCHMA,) *hath founded the earth; by* UNDERSTANDING (that is, the BINAH) *hath he eſtabliſhed the heavens.*† There are two other paſſages in the book of Wiſdom equally remarkable and equally conſonant with this idea of the Jewiſh paraphraſt, where the inſpired writer exclaims, *Give me* WISDOM *that ſitteth by thy throne;*‡ and again, in the 17th verſe of the ſame chapter, *thy council who hath known, except thou give* WISDOM *and ſend thy* HOLY SPIRIT *from above?* Their rabbins explain the ſenſe they entertained both of the union and operations of Deity, by affirming that God acts by theſe holy perſonages as the ſoul acts by her body; and they emphatically denominate them THE TWO HANDS OF GOD.‖ To one or other of theſe holy

* Allix's Judgement, p. 161. ubi ſupra.
† Proverbs, iii. 19.
‡ Wiſdom, c. ix. v. 4.
‖ Rabbi Bechai, on the Pentateuch, apud Allix, p. 162.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

holy perſonages, under the name of Mimra or Shechinah, the WORD or the GLORY, but more particularly to the former, they aſcribe all the mighty wonders performed for the deliverance of their nation, and all the ſplendid celeſtial appearances which were alternately to them the objects of exulting tranſport or of agonizing terror, as they obeyed or violated the precepts of Jehovah. Whereſoever, ſays Allix, Jehovah and Elohim are read in the Hebrew, there Onkelos commonly renders it, in his Chaldee paraphraſe, the WORD OF THE LORD: the other Targums more commonly deſcribe the ſame perſon under the title of SHECHINAH, which ſignifies the divine habitation. The Holy Spirit, he adds, if a few places be excepted, is generally diſtinguiſhed by his proper Hebrew appellative, RUAH HAKKODESH. A few of the moſt illuſtrious of thoſe divine appearances mentioned above demand attentive conſideration, ſince an opportunity will, by that means, be afforded of not only diſplaying more complete evidence of this doctrine abſolutely exiſting in the ancient Scripture, but additional teſtimony of the entire belief in it of the ancient Hebrew commentators.

The diſtinction between the words *mimra* and *dabar* has been already noticed, to which

it

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

it may be added that there are ſo many ACTIVE PERSONAL properties, ſuch as thoſe of commanding, anſwering, giving laws; iſſuing forth of decrees, receiving of prayers, &c. aſſigned to the Mimra, that, to conceive of the WORD alluded to in any other light than as a *perſon* would be the height of abſurdity. The queſtion is, whether THE WORD, that thus appears, is the divine Being whom we aſſert him to be. One of the moſt early and remarkable of theſe divine appearances is that of the ANGEL OF THE LORD, as it is there called, in a flame of fire out of the midſt of a buſh to Moſes, as he was tending the flocks of Jethro, his father-in-law. An unknown voice thus addreſſed the aſtoniſhed ſhepherd: *I am the* GOD *of thy fathers, the* GOD *of Abraham, the* GOD *of Iſaac, and the* GOD *of Jacob*; and Moſes, we are told, *hid his face*; *for*, HE WAS AFRAID TO LOOK UPON GOD.* This paſſage, thus far cited, is ſurely as deciſive on the ſubject as language can make it; but what follows ſeems to be unanſwerable. In conſequence of the ground being made holy by the awful preſence of Jehovah, Moſes is deſired to put off his ſhoes from off his feet, and not to approach too near the conſuming SHECHINAH of flame in which

* Exod. iii. 6, et ſeq.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

which ſat enthroned the majeſty of God. Through all the Eaſt this cuſtom has immemorially prevailed, of entering the temple of God diveſted of their ſandals, leſt any pollution adhering ſhould defile the pure abode of Deity; and it is practiſed by the Mohammedans at this very day. The ſpot, therefore, was to Moſes as the temple of God, and thence derived a peculiar ſanctity, which it could not have in conſequence of the preſence of any created being whomſoever. The Deity now proceeds to reveal himſelf by the auguſt appellative of EH JEH, or I AM, which is of the ſame import with the incommunicable name of Jehovah. As we have before noticed the derivation of Jove from Jehovah, ſo we may here remark that the word EI, inſcribed, according to Plutarch, on the front of the Delphic temple, and ſignifing *thou art*, or poſſibly only the contraction of EI MI, I AM, was moſt probably derived from this Hebrew title of God. By this appellative, Moſes was commanded to announce, to the deſponding Hebrew race, their eternal Deliverer from the bondage of Egypt; and when he himſelf ſeemed doubtful as to the real dignity of the perſon with whom he converſed, the Supreme Being manifeſted his power by two awful miracles, the turning of his paſtoral ſtaff

into

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

into a ſerpent, and the ſmiting of his withered hand with leproſy. That the divine appearance in this place is called the Angel of the Lord, is an objection of no validity, ſince the Logos was frequently thus denominated by the Jews, eſpecially upon the ſolemn occaſion of their exodus from Egypt, when the Angel of the Lord went before their camp, attended during the day by a column of obſcuring clouds, and, during the night, by a pillar of illuminating fire. The ancient Jews applied that term not to the *perſon* but to the *office*, which, according to the œconomy of the three perſons of the bleſſed Trinity, he condeſcended to aſſume; and that they thought he did condeſcend, occaſionally, to aſſume the form of an angel, is evident from a paſſage in Philo de Somniis, where he expreſſly aſſerts, that the ſupreme ENS, ὁ ὢν, whom he had juſt before termed λογος, ſometimes put on the appearance of an angel to mankind, but that his divine nature remained ever unchangeable.* Philo, in various other places, expreſſly calls the Λογος, God, Θεος; and, it may be obſerved, in one inſtance, uſes that remarkable expreſſion which he could never have written under other impreſſions than thoſe of the plurality contended for,

* Rev. xxii. 8, 9.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

for, δευτερος Θεος, *the* SECOND *God.** The Targum of Jonathan is expreſs, in affirming that it was the Logos who ſpake to Moſes; and he adds, the very ſame LOGOS WHO SPAKE AND THE WORLD WAS MADE.† But there is leſs occaſion, on this ſubject, to go for evidence to Hebrew theologiſts and paraphraſts, ſince it is notorious that the whole Jewiſh nation unanimouſly affirm that God revealed himſelf to Moſes *face to face*, which could not be true of a mere angel; and ſince the Deity, when he promulged the decalogue, with his own voice declared, I AM THE LORD THY GOD, *who brought thee out of the land of Egypt, and out of the houſe of bondage.*

* Philonis Judæi, apud Euſeb. p. 190. I forbear to croud theſe pages by citing the original text at length, as I am already, I fear, tranſgreſſing all bounds on this ſubject, and my object is not to diſplay erudition but to enforce truth.

† It is evident, from this paſſage in Jonathan, that the Targumiſts conſidered the λογος and the WISDOM as the ſame ſacred perſonage. The Jeruſalem Targum had ſaid, In SAPIENTIA creavit Deus; or, God by his WISDOM created all things: Jonathan refers this act to the MEMRA DA JEHOVAH: but both mean the MESSIAH There is in the paſſage cited in the text, between the Targums of Jeruſalem and Jonathan, ſo great a coincidence of ſentiment and expreſſion as muſt excite ſtrong ſuſpicions in the mind of the reader that either the one has copied from the other, or, what is more probable, that both are, in a great meaſure, copies from ſome ſtill more ancient paraphraſe.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The next divine appearance univerſally aſcribed to the Logos, or, as he is ſometimes called, the Shechinah, both by the paraphraſts and by Philo, is that moſt awful one when the law was delivered to Moſes on Mount Sinai, that is to ſay, on the ſame conſecrated mountain firſt called HOREB, from its dryneſs and barrenneſs, and afterwards Sinai, from the miracle of the *burning buſh*.* Stupendous as was the divine code of legal inſtitutions there delivered to Moſes, not leſs ſtupendous and aſtoniſhing were the circumſtances under which it was unfolded. Alluſive to this ſolemn occaſion, that remarkable expreſſion is uſed by Moſes, that Jehovah there *talked with Iſrael face to face*, προσωπον κατα προσωπον, that is, perſon to perſon, as it is tranſlated by the Septuagint,† and

phraſe. Jonathan ſays, Et dixit Dominus Moſi, Is QUI DIXIT ET FUIT MUNDUS; DIXIT ET EXTITERUNT OMNIA; ſic dices filiis Iſrael. In the Jeruſalem Targum we find: Et dixit SERMO Domini Moſi; Is QUI DIXIT MUNDO, ESTO, ET FUIT, ET QUI DICTURUS EST ILLI, ESTO ET ERIT; ſic dices filiis Iſrael. Here we ſee plainly that the MIMRA or SERMO ſpeaks, and therefore the WORD muſt mean a perſon, even Is QUI DIXIT ET FUIT. Vide Targ. Jonathan et Hieroſol. apud Waltoni Polyglotta, tom. iv. p. 107.

* From the Arabic SINE, a buſh or thorn. See Patrick on the paſſage.

† Conſult the text of Grabe's Septuagint, Deut. v. 4. tom. i. edit. fol. Oxonii, 1707.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and as the Hebrew term, ſignifying *face*, is always tranſlated by them. This is a very ſufficient anſwer to thoſe, who, for themſelves and for the Jews, deny that the Logos is mentioned as a perſon, notwithſtanding he is repreſented in our own Scriptures to be the expreſs image of his *Father's Perſon*, and that St. Paul to the Corinthians ſays, God forgave offences in the *Perſon* of Chriſt. The majeſty and grandeur of the Logos in this appearance are beyond deſcription; and evidently announce the deſcent of Deity itſelf. Indeed it is equally expreſſly and ſublimely ſaid, that JEHOVAH *deſcended in fire upon Sinai; and, while the voice of the trumpet ſounded long, and waxed louder and louder*, that HE anſwered Moſes by an audible voice which ſtruck terror through all the camp of the aſtounded Iſraelites. It was on Sinai, that the future MESSIAH manifeſted himſelf in all the radiance of his proper unapproachable glory. The mountain tottering on its baſe, and convulſed to the very centre; the tremendous and inceſſant thunders that rent the air in peals louder than ever before or ſince that day have vibrated on the human ear; and the glare of thoſe impetuous lightnings, at once magnificent and terrible, that darted every way from the recumbent Shechinah; all evinced the pre-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſence of the ſecond perſon of the glorious Trinity. The Jews *felt*, and through all their generations have, with one voice, *acknowledged*, the awful truth. The commentators are decided that this was the Logos. Onkelos, on Exod. xix, 3, expreſſly ſays, that Moſes "went up to meet the WORD OF THE LORD;"* and again, on Exod. xix, 17, "Moſes brought the people out of the camp to meet THE WORD OF THE LORD."† Jonathan is equally expreſs; for, on Deut. v. 5, he ſays "Moſes ſtood between them and the WORD OF THE LORD;"‡ but, on the 23d verſe of this chapter, he is glorioufly elucidatory of the national opinion as to this point. "After ye had heard the VOICE OF THE WORD§ out of the midſt of the darkneſs on the mount burning with fire, all the chiefs of you came to me and ſaid, behold the WORD OF THE LORD our God has ſhewed us the DIVINE MAJESTY OF HIS GLORY, AND THE EXCELLENCE OF HIS MAGNIFICENCE; AND

* See the Targum of Onkelos in Walton's Polyglotta, tom. i. p. 307.

† Ibid. p. 309, IN OCCURSUM VERBI DEI.

‡ Ego ſtabam inter VERBUM Domini et vos. Targum of Jonathan, ibid. tom iv. p. 327.

§ Vocem SERMONIS Dei. This plainly evinces that the WORD muſt here alſo be underſtood in a perſonal ſenſe.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

AND WE HAVE HEARD THE VOICE OF HIS WORD OUT OF THE MIDST OF THE FIRE."* What other evidence is neceſſary to eſtabliſh this as an appearance of the Logos? Yet very ample additional atteſtation of it may be found in almoſt every page of Philo; but particularly in his treatiſe de Vita Moſis.

The Jews invariably conſidered the Logos as the peculiar Guardian of their nation, as the celeſtial Sovereign of their theocracy, and the almighty Captain of the armies of Iſrael. There is a very remarkable paſſage in the book of Joſhua, in which he manifeſts himſelf under this latter military character. *And it came to paſs, when Joſhua was by Jericho, that he lift up his eyes, and looked; and, behold! there ſtood a Man over againſt him with* HIS SWORD DRAWN IN HIS HAND: *and Joſhua went unto him, and ſaid unto him, Art thou for us or for our adverſaries? And* HE *ſaid, Nay, but as* CAPTAIN OF THE HOST OF THE LORD *am I now come,* &c.† The words, *Captain of the Lord's hoſt,* are, by Uſher in his Annals, with leſs propriety,

* Ecce oſtendit vobis SERMO Domini Dei noſtri divinam majeſtatem gloriæ ſuæ, et excellentiam magnificentiæ ſuæ, et vocem SERMONIS ejus audivimus e medio ignis. Targum Jonathan apud Walton. tom. 4, p. 329.

† Joſh. v. 13, 14.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

priety, affirmed to mean, PRINCE OF THE ANGELIC BANDS. The divine Appearance, on this occaſion, is recorded to have announced what a GOD only could foreſee, and what a GOD alone could accompliſh; the miraculous overthrow of the walls of Jericho before a very indifferent army, and without any proviſion for a ſiege. The period was now arrived when that highly-favoured nation, which the Lord himſelf, attended by the pillar of alternate darkneſs and flame, with a mighty hand and a ſtretched-out arm, had ſo wonderfully brought out of Egypt, and led through the deſerts, was to take poſſeſſion of the promiſed land of Canaan. His appearing, therefore, in military array, to the commander of an army, engaged in actual war, was peculiarly proper, and his being afterwards called the "Angel of the LORD," as he was in the former appearance to Moſes from the buſh, when the promiſe of Canaan was firſt holden out, is alſo a remarkable circumſtance. But the circumſtance, moſt of all deſerving notice, is, that the very ſame expreſſion is uſed by this celeſtial meſſenger as in that appearance; *for, he ſaid unto Joſhua, looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt*

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

eſt is holy; and Joſhua *fell upon his face to the earth, and* DID WORSHIP HIM.

Now it is a ſolemn truth in theology, a truth acknowledged by the whole nation of the Jews, and a leading principle of Chriſtianity, that the Supreme Being can *alone* be the object of human adoration. However, therefore, the ancient Jewiſh rabbins may have ſometimes denominated the Logos the Angel of the Lord, of which circumſtance an advantage has been taken by their modern deſcendants to degrade the Son of God to the rank of a created angel, it is evident that this appearance muſt be that of the ſecond perſon in the Trinity, becauſe he received the adoration of Joſhua. He did not ſay, with the real, the created, angel that appeared to St. John in the Revelation, *See thou do it not*; *for, I am thy fellow-ſervant*: WORSHIP GOD !* No: he *did* receive the adoration of Joſhua, and thus gave infallible proof of his being not a created being, but a Divinity; that very Divinity of whom it is ſaid, *Let all the angels of God worſhip him.* Had this celeſtial Form been of inferior rank, the worſhip thus offered to be paid by Joſhua was ſo directly in contradiction to the firſt law afterwards given

* Rev. xix. 10.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

to Moſes, *Thou ſhalt have no other gods but me*, that it never could have been permitted.

There is another moſt ſtupendous manifeſtation of the glory both of the FATHER and of the LOGOS in the Old Teſtament which remarkably claims our attention. It is that vouchſafed to Daniel, in a viſion, in which are diſplayed the awful myſteries of that day, when the great Judge of quick and dead ſhall decide the eternal doom of mankind. In the whole extent of human language there is no deſcription ſo ſublime and magnificent. *I beheld till the thrones were fixed, and the* ANCIENT OF DAYS *did ſit, whoſe garment was white as ſnow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels like burning fire. A fiery ſtream iſſued and came forth from before him: thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him: the judgement was ſet, and the books were opened.* As in the preceding paſſage the FIRST perſon in the holy Trinity is ſo expreſſly pointed out, ſo is the SECOND not leſs plainly deſcribed in that which follows. Indeed it is deſerving of notice that he is particulariſed by that very name, the SON of MAN, which our Saviour ſo often aſſumed during his incarnation, and which the Jews ſo univerſally applied

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

plied to the Meſſiah. *And, behold, one like the* SON OF MAN *came with the* CLOUDS OF HEAVEN, *and came to the* ANCIENT OF DAYS: *and there was given him dominion, and glory, and a kingdom; that all people, nations, and languages, ſhould ſerve him. His dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed!* Dan. viii. 9, 13, 14. Upon this paſſage it is obſerved, by Dr. Lowth, that ANANI, or the CLOUDS, was a known name of the Meſſiah among the Jewiſh writers; and there cannot be brought a more decided atteſtation that the SON OF MAN, thus deſcribed as coming *in the clouds of heaven*, was intended as a deſcription of the LOGOS, than that which his own lips afterwards gave, when, in anſwer to the Jewiſh high prieſt, who had interrogated him, *Art thou the* CHRIST, THE SON OF GOD? he not only directly applied this paſſage to himſelf, but adopted the very language of the prophet, *Hereafter ſhall ye ſee the* SON OF MAN *ſitting on the right hand of power, and coming* IN THE CLOUDS OF HEAVEN. The high prieſt was perfectly acquainted with theſe ancient notions of his ſynagogue concerning the ANANI and the SON OF MAN; for, we are told, he immediately *rent his clothes, ſaying, he hath ſpoken blaſphemy;*

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

blaſphemy; and the aſſembled elders, being aſked their opinion, immediately declared, *He is guilty of death.* Matth. xxvi. 66, and preceding verſes.

* * * * * *

And now, READER, having, from various paſſages of the Old Teſtament, proved the PERSONAL AGENCY of both the LOGOS and the HOLY SPIRIT, and having endeavoured to demonſtrate, by correct quotations from the two TARGUMS, the one that of JONATHAN, written thirty years before the birth of Chriſt, and believed by many commentators to have been cited by our Saviour himſelf,* the other that of ONKELOS, written in the firſt century, before thoſe violent conteſts, which afterwards agitated the church on this ſubject, broke out, that the ancient rabbies *really*, though *ſecretly*, acknowledged the truth of the doctrine, which maintains that there are three diſtinct hypoſtaſes in the divine eſſence, to whom the auguſt

* The particular paſſage in which the Chaldee paraphraſe of Jonathan is ſuppoſed to be cited by our Saviour, for this reaſon, *becauſe the Jews were better acquainted with it than with their original Scriptures*, is that in Luke iv. 18, where he quotes Iſaiah lxi. 1, relative to himſelf. Whoever will take the trouble of comparing the text of Iſaiah with Jonathan's paraphraſe, in Walton, will find that what is cited in Luke agrees much better with the *latter* than the *former*.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

auguſt and incommunicable name of Jehovah is expreſſly applied, I might leave the whole of what has been thus offered to thy candid conſideration, and, in this place, cloſe a digreſſion which may have long ſince appeared impertinent and tedious. Having, however, thus extenſively entered into the ſubject, and ſome additional circumſtances of great weight, never before publicly noticed, in the courſe of inveſtigating the pagan Trinities, particularly that of India, having forced themſelves upon my notice, I cannot refrain from launching out ſtill farther into the ocean of Hebrew theology, and ſtating thoſe circumſtances. In doing this I may poſſibly ſubject myſelf to much cenſure, as I certainly ſhall incur great additional expence, which might otherwiſe have been avoided, in regard to the bulk of this volume and the ſymbols illuſtrative of my aſſertions. Theſe, however, are to me conſiderations of very inferior moment, if I ſhall be thought to have contributed any thing towards the elucidation of an important doctrine in Chriſtianity. I muſt again repeat that I did not ſeek out the ſubject, but, from a conſciouſneſs of abilities inadequate to the diſcuſſion of it, would gladly have altogether avoided it, but the operations

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

rations of Brahma, Veeſhnu, and Seeva, the great Indian Triad of Deity, occurring in almoſt every page of the ancient Indian Hiſtory, rendered it indiſpenſable; for, to bring the matter to one ſhort point, this doctrine came either from the HEBREWS to the GENTILES, or from the GENTILES to the HEBREWS, and both conviction and profeſſion induce me to adopt and to defend the former hypotheſis.

* * * * * *

The light of revelation beamed not upon mankind with an inſtantaneous effulgence. The ſacred truth which dawned in thoſe words, pronounced by a benignant God, after the fall; *the ſeed of the woman ſhall bruiſe the head of the ſerpent*; which was, afterwards, more clearly revealed in the promiſe to Abraham, that *in* HIS SEED *all the nations of the earth ſhould be bleſſed*; which ſhone with highly-increaſed luſtre in the pictureſque and fervid eloquence of Iſaiah, and which broke forth with meridian ſplendour in the rapturous ſtrains of the later prophets, who immediately preceded the appearance of the Meſſiah, was of too awful and too ſublime a nature to be at once unfolded; and too myſterious to be immediately or fully comprehended. The characters, however, of the Meſſiah; of him, whoſe name

was

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

was to be called, WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING KING; were ſtrongly marked, and the important functions he was to diſcharge were too accurately defined to be either miſtaken or miſapplied. Thoſe characters were confirmed by the ſtamp of traditional authority; they were illuſtrated in the allegorical way common among the Jewiſh doctors, by a variety of expreſſive ſymbols and figures, which, however afterwards borrowed by the Pagans, to elucidate and to adorn leſs pure ſyſtems of theology, could not originally have entered into the conception of any one but an Hebrew, becauſe they aroſe from particular modes of interpreting their own writings. Some inſtances of this kind have been already adduced, and more will be exhibited hereafter. As our Saviour himſelf and his apoſtles were Hebrews, and conſequently muſt have been acquainted with the gradual manner in which that revelation was made, as well as all the figurative alluſions by which the future Meſſiah was ſhadowed out either in the ſacred writings or in their traditional code, it might be expected that they would adopt both the ſame progreſſive method of unfolding celeſtial truths, as well as endeavour to render themſelves more intelligible

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ligible to their audience, by occaſionally addreſſing them in the ſame allegorical manner in which the ſacred precepts of religion had been conſtantly enforced. In fact, they did ſo; and that in a far more extenſive degree than is generally underſtood. I have before noticed the very judicious obſervation of Dr. Wotton, how much a diligent peruſal of the MISSNA, and other rabbinical compilations, may aſſiſt in diſcovering the true ſenſe of our Lord's diſcourſes and St. Paul's epiſtles, in which thoſe compoſitions are ſo conſtantly referred to. Indeed there are many paſſages in both that are utterly unintelligible without that kind of knowledge; and all, without the light reflected from it, loſe a great portion of their force and beauty. I ſhall preſently exemplify what is thus affirmed by a few out of a very great number of ſtriking facts, which I have neither room nor leiſure to recite. One of the grand objections, urged againſt the eternal Divinity of the LOGOS, is that, if this doctrine formed a neceſſary part of a Chriſtian's creed, ſo important a truth would have been deciſively revealed, and in expreſs terms, by our Saviour himſelf. In reality, both this ſolemn truth and that of a Trinity are throughout his diſcourſes ſufficiently evident for the

conviction

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

conviction of any, but the voluntary ſceptic. Any more luminous or extenſive diſplay, than what we find in the New Teſtament, of the myſterious arcana, to be completely unfolded in the vaſt periods of eternity, and, in the gradual unfolding of which, a great portion of the happineſs promiſed us in another life will probably conſiſt, would have been contrary to the whole ſcheme of Almighty Wiſdom, which adapts its operations to the expanding capacity of his creatures; that Wiſdom which diſtributes benefits in proportion to our merits, and has deſtined ſuperior attainments to be the ſole reward of ſuperior virtue. Jeſus Chriſt and his apoſtles regulated their conduct by the rule eſtabliſhed in the eternal economy. The firſt promulgation of the Goſpel, let it be remembered, was to JEWS, in Paleſtine, not to GENTILES, at Rome. They trod in the ſteps of the prophets that preceded them, and diſcourſed, with as much conformity as poſſible, to the dogmas of the Sanhedrim, and the notions of the ancient ſynagogue. I proceed to recapitulate the proofs of theſe reſpective aſſertions.

An extended period had elapſed ſince Malachi had ſounded in Judah the prophetic trumpet

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

trumpet. Impatient piety glowed with intenſe fervour, and expectation was on the wing to meet the promiſed Meſſiah. At length the long wiſhed-for period of his advent arrived; nor was the awful event, in which were involved the eternal intereſts of the human race, uſhered in amidſt darkneſs and ſilence. An angel, purpoſely deſcending from heaven, announced the incarnation, not of another angel, for that ſurely were unneceſſary, but of the *Son of the Higheſt, of whoſe kingdom there ſhould be no end*; and pointed out the manner of his conception by the overſhadowing of that SHECHINAH, who, according to the Talmudic Jews, had equally the *key of the womb and of the grave*. At the period of his birth, a bright chorus of angels welcomed that birth in expreſſive hallelujahs; and, guided by the refulgent conſtellation that now firſt illumined the Eaſtern hemiſphere, the Chaldean magi with reverence haſtened to pay homage to that Meſſias to whom it is ſaid *the kings of Tarſhiſh and of the iſles ſhall bring preſents, and the king of Sheba and Seba ſhould offer gifts*. Pſalm lxxii. 10. Arrayed in the venerable garb of the ancient prophets, and adhering to the ſame auſtere diet, which ſhould have rouzed the attention

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tion of the Jews, the meſſenger, JOHN, appeared, his auguſt HERALD, and a ſolemn voice was heard amidſt the receſſes of the deſert, *Prepare, ye, the way of the Lord, make ſtrait in the deſert an high way for* OUR GOD. He was initiated by the baptizing hand of that celeſtial meſſenger into the ſacred office which he condeſcended to aſſume, and received the moſt ſolemn and public atteſtation poſſible of his divine emanation from the eternal fountain, as well in the audible voice of Jehovah giving the everlaſting benediction to his *beloved Son* as in the Holy Spirit viſibly deſcending in the form of that auſpicious bird which brought to Noah the firſt tidings of Almighty wrath appeaſed. The Jews, had not their eyes been totally blinded during the ceremony of this divine unction, might there have ſeen two notable texts relative to the Logos in their national Scriptures ſtrikingly fulfilled: O GOD, THY GOD *hath annointed thee with the oil of gladneſs above thy fellows.* Pſalm xlv. 7. And that in Iſaiah, xi. 2, *And the* SPIRIT OF THE LORD *ſhall reſt upon him.* It was then that the Baptiſt not only ſaw but bore public record that HE was the SON OF GOD, and on this occaſion I cannot refrain from citing the words of Dr. Allix. " The three perſons in the Godhead did

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

there, ſo conſpicuouſly manifeſt themſelves, that the ancients took thence occaſion to tell the Arians; *Go to the river Jordan, and there you ſhall ſee* THE TRINITY."* Among the acknowledged appearances of the divine LOGOS, in the ancient Scripture, a very early and important one ought to have been particularly ſpecified in a preceding page; becauſe, at his very entrance upon his mediatorial office, the Meſſiah himſelf refers to that appearance as a proof of his divinity. It is that to the patriarch Jacob, on his journey towards Haran, when, in a prophetic dream, *he beheld a ladder ſet upon the earth, the top of which reached to heaven, and the* ANGELS OF GOD ASCENDING *and* DESCENDING ON IT: *and behold, the* LORD *ſtood above it, and ſaid, I am* JEHOVAH, *the* GOD *of Abraham, thy father, and the* GOD *of Iſaac.* Gen. xxviii. 12, 13. As *the Angels of God* are in this place thus particularly mentioned, even the effrontery of modern Judaiſm has not dared to degrade the Jehovah, who thus appeared, to the rank of thoſe beings; and it is probable that Jacob ſaw the divine Being, as the Targum of Onkelos explains it, in all the GLORY† of the SHECHINAH; for, when he awoke,

* Judgement of the Jewiſh Church, p. 297.

† "Et ecce GLORIA DOMINI STABAT ſuper eâ, et AIT." Targ. Onk. apud Walton, tom. i. p. 121.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

woke, we are told, *he was afraid, and ſaid, how dreadful is this place! this is none other but the* HOUSE OF GOD, *and this is the* GATE OF HEAVEN. Ibid. 27. The paſſage, in which the incarnate Logos ſo evidently alludes to this previous manifeſtation of his glory under the ancient Moſaic diſpenſation, is that recorded in John i. 51; in which, Jeſus, after bringing to the remembrance of Nathaniel a notable circumſtance in his life, which, he was convinced, could only be known to his Maker and himſelf, compelled the guileleſs Iſraelite to exclaim, RABBI, THOU ART THE SON OF GOD, THOU ART THE KING OF ISRAEL; *appellations appropriated by the Sanhedrim to the Meſſiah.* To this Jeſus returns the following anſwer, *Becauſe I ſaid unto thee,* I SAW THEE UNDER THE FIG-TREE, *believeſt thou? Thou ſhalt ſee greater things than theſe!* and he immediately and emphatically adds; VERILY, VERILY, *I ſay unto you, hereafter you ſhall ſee* HEAVEN OPEN, AND THE ANGELS OF GOD ASCENDING AND DESCENDING UPON THE SON OF MAN.

When Chriſt aſſumed to himſelf the title of *bridegroom of his church,* according to that expreſſion in Hoſea ii. 19, where God, addreſſing Iſrael, ſays, *I will* BETROTH THEE *unto me in righteouſneſs for ever,* he well knew that the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Meſſiah was, in the writings of the Synagogue, conſidered in that capacity, and ſeeks *Iſrael as his* BRIDE. Expreſſions conſonant to this occur in various parts of the Canticles, as where it is ſaid, *Let him kiſs me with the kiſſes of his mouth; for, thy love is ſweeter than wine*; and St. John, doubtleſs, alludes to this notion, where, ſpeaking of Chriſt, he ſays; *He, that hath the* BRIDE, *is the* BRIDE-GROOM. When, again, Jeſus affirms, upon entering the temple, MY *houſe ſhall be called a houſe of prayer*, he was well acquainted with the opinion which ſo univerſally prevailed among them, that the temple was dedicated to God, and that SHECHINAH perſonified by himſelf. The circumſtance which I ſhall next proceed to point out is, in my humble opinion, ſo manifeſt a declaration of the eternity of the Logos, that, if properly conſidered, it ought to remove every objection, and annihilate every doubt. When our Saviour affirmed that Abraham *had ſeen* HIS DAY, *and was glad*, the Jews objected to him, that he made himſelf greater than that venerable father of their nation, and that it was impoſſible for Abraham, who had been dead ſo many hundred years, to have ſeen the day of a perſon who was not yet fifty years old. Jeſus then, for the firſt time, aſſumed

the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the name that belonged to his more elevated nature, that ineffable name of EH JEH, by which he had firſt made himſelf known to their nation, and, as was cuſtomary with him upon any more important occaſion, again replied with this nervous and reiterated aſſeveration, VERILY, VERILY, *I ſay unto you, before Abraham was*, I AM. John viii. 58. The Jews, however reluctant to admit the fact, were perfectly acquainted with his meaning; for they immediately *took up ſtones to caſt at him*, as at a bold and impious blaſphemer who arrogated to himſelf the immediate title of Jehovah. Equally pertinent and forcible, on the point of his divinity, is the following paſſage in Luke v. 20, where, to a man ſick of the palſy, that Logos, who, in Jeremiah xxxi. 34. is repreſented as declaring, *I will forgive their iniquity, and I will remember their ſin no more*, authoritatively ſpeaks, MAN, THY SINS ARE FORGIVEN THEE. When the Phariſees again accuſed him of downright blaſphemy in arrogating to himſelf that ſublime property of forgiving ſins, which they ſo truly deemed to belong *to God alone*, the great phyſician, whom Malachi declared to be *the ſun of righteouſneſs about to riſe with healing in his wings*, to prove that he WAS GOD, in a ſimilar tone of

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

authority ſaid to the ſick of the palſy; *Ariſe, take up thy couch, and go to thine houſe.* Theſe repeated proofs of his divinity had their due effect; for, at the ſight of the ſick object ſuddenly riſing in the full vigour of health, *they were all amazed, and glorified God,* and were filled with fear, ſaying, *we have ſeen ſtrange things to day!* In another place he thus pathetically exclaims; *O Jeruſalem, Jeruſalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her* WINGS, *and ye would not.* Math. xxiii. 37. Taken in any ſenſe, this addreſs is animated and beautiful; but it derives great additional animation and beauty from the conſideration that the whole nation of the Jews is repreſented in the rabbinical writings as under the expanded WINGS of the guardian SHECHINAH. Again Jeſus calls himſelf THE BREAD OF LIFE, and the MANNA *that came down from heaven,* but both Philo and the rabbi Menachem, cited by Allix, expreſſly aſſert that the SHECHINAH'S being the CELESTIAL MANNA, and that HE ſhould come down from heaven as the MANNA did, was an eſtabliſhed doctrine among the ancient Jews.

The ſtate of the Jews, at this particular period, and the ſtrange perverſion that had previouſly

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

previouſly taken place in their theological principles, deſerve conſideration.

Corrupted by their increaſing intercourſe with that world, amidſt whoſe crowded ſcenes the ſelect people of God were, by a fundamental article of their religion, forbidden to mingle; dazzled by the ſplendour diſplayed in the luxurious courts and military eſtabliſhments of the Roman viceroys, reſident among them; the higher orders of the Jews were gradually ſeduced from their juſt and primitive conceptions of the Meſſiah, and, in time, expected not ſo much a ſpiritual and eternal, as a temporal and earth-born, ſovereign and deliverer. Theſe perverted ſentiments, however, had by no means engroſſed, in ſo extenſive a degree, either the great body of the people, or that diſtinguiſhed claſs of Hebrews among whom flouriſhed the ſlender remains of their ancient learning, and the uncorrupted principles of the patriarchal devotion. It was neceſſary that theſe miſtaken ſentiments ſhould be early, vigorouſly, and effectually, combated. It was, therefore, the invariable aim both of our Saviour himſelf during his life, and, afterwards, of his apoſtles in all their diſcourſes to the Jews, to rectify thoſe notions, which the chief men among them indulged and propagated, relative to the Meſſiah's

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

appearance upon earth as a great temporal prince. There cannot indeed be adduced a more unequivocal proof that the great body of the Jewiſh nation at that period underſtood theſe paſſages in the Old Teſtament exactly as by Chriſtian interpreters they are explained above, than that they were thus publicly and patiently permitted to apply them to the Meſſiah. For, as Dr. Allix in his preface has obſerved, although they knew that in their ſacred books only one God was acknowledged under the name of JEHOVAH, which denotes his eſſence, and therefore is incommunicable to any other, yet they alſo knew that not only this very name is given to the Meſſiah, but alſo that all the works, attributes, and characters, peculiar to Jehovah, the God of Iſrael, and the only true God, are, in various places, applied to him.* Or, as he has in another place of the ſame preface remarked, they knew that God had taught them the unity of his *eſſence*, but in ſuch a manner as to eſtabliſh, at the ſame time, a diſtinction in his *nature*, which, guided by the notion he himſelf gives of it, we call *Trinity of perſons*; and that, when he promiſed that the Meſſias to come was to be man, at the very ſame time he expreſſly told the Jews,

* Allix's preface to his Judgement, &c. p. 2 and 6.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Jews, that he was withal to be GOD BLESSED FOR EVER. It was not, it will be recollected, againſt that mode of application to the Meſſiah, that the ſenſe of the audience revolted, but ſolely againſt the aſſerted completion of thoſe prophecies in the lowly Nazarene. Yet the deſpiſed Nazarene, even when the enraged multitude were going to ſtone him for thoſe expreſſions of ſuppoſed blaſphemy *which made himſelf equal with God*, undauntedly perſiſted to appropriate to himſelf the prophecies uſually applied to the Meſſiah, and, with an authoritative voice, in the face of impending death, commanded them to *ſearch the Scriptures for they teſtified of him.** He applied to himſelf all the texts invariably conſidered as pointing to that ſacred perſonage. He told them that he had that power, which can alone belong to DEITY, to LAY DOWN and then to RESUME LIFE, and that he *was* the SON OF GOD, in that peculiar ſenſe in which they themſelves underſtood the word. Not to multiply texts, however, on a point that muſt now appear ſo clearly

* John v. 39. There are in this chapter ſuch ſolemn atteſtations of our Saviour's divinity from his own lips as I think muſt ſtagger the Socinian. What can be more deciſive on the ſubject than the 21ſt verſe: *For, as the* FATHER *raiſeth up the dead* (that peculiar privilege of Deity) *and quickeneth them, even ſo the* SON *quickeneth whom he will?*

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

clearly demonſtrated, let us cloſe this review of the evidence in both the Old and New Teſtament for the divine rank and attributes of the Logos with obſerving in how remarkable a manner that moſt ample and moſt expreſs teſtimony of Jeremiah, in which, ſpeaking of the future Meſſiah, he declares, *This is the name whereby he ſhall be called*; JEHOVAH, OUR RIGHTEOUSNESS, Jer. xxiii. 6. that is to ſay, he ſhall be called by the incommunicable name of GOD, was afterwards fulfilled. Could it be more ſo, than when the unbelieving Thomas, after our Lord had indulged him in the unreaſonable proofs he had demanded of his being in reality riſen again, pathetically exclaimed, MY LORD AND MY GOD! John xx. 28. Is it poſſible for any atteſtation to be more decided than what St. Paul to the Romans offers, when he ſays, *Of whom as concerning the fleſh* CHRIST *came, who is over all,* GOD BLESSED FOR EVER? Rom. ix. 5. Or that of St. Peter, *Through the righteouſneſs of our* GOD *and* SAVIOUR JESUS CHRIST? Or finally that of the beloved diſciple St. John; *We are in him that is true, even in his Son Jeſus Chriſt: this is the* TRUE GOD AND ETERNAL LIFE? 1 John v. 20.

Very pointed and expreſs evidence has been adduced, in the former part of this digreſſion

on

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

on the Chriſtian Trinity, that there is alſo another ſacred hypoſtaſis in the divine eſſence, whom the Jews call ROUACH, or, as it is more generally written, RUAH HAKKODESH. More numerous and more *apparently* ſolid objections are raiſed againſt the divinity and perſonality of this third hypoſtaſis than the preceding; and even thoſe, who are willing to admit the eternity and co-equality of the SON, very reluctantly allow the ſame honour to the SPIRIT. On examination, however, we ſhall find that his divine character and attributes are deciſively marked both under the old and the new diſpenſation, and that to the RUAH all the properties and offices of Deity are as expreſſly and diſtinctly aſſigned as to the MIMRA himſelf. In addition to the teſtimonies of his immediate perſonal agency and divinity, advanced from holy writ, in pages 441 and 442, preceding; and to the ſtill ſtronger atteſtations, in page 459, relative to his poſſeſſing equally with the AUTOTHEOS and the LOGOS, the ſtupendous and godlike attribute to *create*, to *confound languages*, to *receive prayer*, and to *forgive ſins*, I ſhall, in this place, produce a few corroborative texts, which, I am of opinion, cannot fail of making a very deep

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

deep impreſſion upon the mind of the reader who ſhall attentively weigh them.

The RUAH JEHOVAH, for the latter name is in ſacred writ repeatedly applied to the Holy Spirit, is expreſſly manifeſted, as indeed is each perſon in the bleſſed Trinity, in the following ſolemn declaration of the Logos in Iſaiah, *and now the* LORD GOD *and* HIS SPIRIT *hath ſent* ME; upon which words the converted Jew, XERES, cited before, who well knew what idioms exiſted in the Hebrew language, obſerves; "The divine action in this place is *ſending*, and is attributed to JEHOVAH, and to his SPIRIT. Now it cannot be ſuppoſed, as ſome among you (Jews) do, that, by the Spirit, here is only meant *a virtue*; as juſtice, mercy, goodneſs, and the like, are ſaid to be in God. For, wherever is any thing like this, of *ſending a prophet*, recorded of mercy, or juſtice, or any other divine attribute? Beſides, could ſome Divine Virtue be ſuppoſed to be implied by THE SPIRIT, then that ſpeech would be an empty tautology; for who, at any time, ever ſaid, He and his Underſtanding perceives ſuch a thing, God and his Omnipotence, or his Mercy, did ſuch and ſuch a thing."* I have literally tranſcribed this comment of a Hebrew upon his native

* See the Addreſs to the Jews by JOHN XERES, p. 75.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

native Scriptures, becauſe, from his being ſo well acquainted, as in the preface to the book he is certified, by the merchants atteſting his character, to have been "with the Hebrew, Arabic, and Chaldee, tongues," this learned Jew's critical ſagacity would have enabled him to diſtinguiſh between a mere idiomatic phraſe (as expreſſions of this nature, occurring in the Old Teſtament, are called, by our antagoniſts) and an aſſertion ſo ſolemnly corroborative as this is of the immediate perſonal agency of the Holy Spirit.

When Balaam, contrary to the original ſuggeſtions of his baſe and venal mind, was compelled to predict the future glory of Iſrael, the SPIRIT OF GOD is ſaid to have come upon him, Numb. xxiv. 2. Where the vulgate Latin reads "irruit in ſe," that is, ruſhed upon him in all the reſiſtleſs energy of the Divinity. Concerning the ſame powerful demiurgic Spirit that brooded over the abyſs, the devout Job gratefully acknowledges: *The* SPIRIT OF GOD *hath* MADE ME, *and the breath of the Almighty hath given me life.* Job xxxiii. 4. It is extremely remarkable that the author of the Chaldee Targum on this paſſage has, without the leaſt authority from the original, brought into his text the *ſecond* as well as the *third* hypoſtaſis.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

poſtaſis. His words are; SPIRITUS DEI fecit me, et VERBUM OMNIPOTENTIS ſuſtentavit me.*

From the Apocryphal books, in the courſe of this ſurvey of the Trinity, I have not brought ſo many proofs as I might have inſiſted upon, becauſe I thought more ſolid evidence would ariſe from citing the ſacred pages that are *not* Apocryphal. In thoſe books, however, the genuine ſentiments of the ancient Jewiſh church may be conſidered as delineated with fidelity; and the traditions, delivered down from their fathers, as accurately exhibited. Judith, in her Song of Thankſgiving to God, gives her additional teſtimony to that of Job, and plainly reveals to us the HOLY SPIRIT: *O God, let all creatures ſerve thee; for, thou ſpakeſt, and they were made; thou didſt ſend forth* THY SPIRIT, AND IT CREATED THEM. Judith xvi. 14. In this text, ſurely, the third creative hypoſtaſis is as expreſſly manifeſted as the two former are in the following paſſage of another of theſe Apocryphal writers: *I called upon* THE LORD, THE FATHER OF MY LORD, *that he would not leave me in the days of my trouble.* Eccleſ. li. 10. There is a remarkable ſimilarity between this text, and that cited before from Geneſis, of

* Targum apud Waltoni Polyglot. tom. iii. p. 66.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of THE LORD *raining* FROM THE LORD *out of Heaven*, as well as that other from the Pſalmiſt, THE LORD *ſaid unto* MY LORD, *ſit thou on my right hand*. But who, ſublimely exclaims the wiſeſt of men and greateſt of kings that ever ſat on the throne of Judah, *Who hath aſcended up into Heaven, or deſcended? Who hath gathered the winds into his graſp? Who hath bound the waters in a garment? Who hath eſtabliſhed all the ends of the earth?* WHAT IS HIS NAME, OR WHAT IS HIS *SON's* NAME? Prov. xxx. 4. To this ſolemn interrogative of Solomon, we may, with humble confidence, in the language of Paleſtine, reply, that the former is the ſupreme EN SAPH, or Infinite; the latter the eternal MIMRA: the ſame who ſpake, and the world was made. From various parts of Scripture, which demonſtrate his equal authority, we apply to THIS SON, alike with THAT FATHER, the incommunicable name of Jehovah. Indeed, the Father *himſelf* directly announced the eternal divinity of his Son, when, in Exod. xxiii. 21, he declared of that mighty Angel of the Covenant,* who led the

* In this place, alſo, the particular term, angel, (αγγελος,) muſt be underſtood rather of the office, than of the PERSON who condeſcended to accept that office. Rabbi Menahem, cited by Poole on this paſſage, aſſerts, out of the old rabbinical

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the children of Iſrael out of Egypt, BEHOLD MY NAME IS IN HIM! an ancient Hebrew ſynonim

cal writers, "hunc angelum eſſe ANGELUM REDEMPTOREM. See Poole's Synopſis, tom i. p. 438. Indeed it is ſufficiently evident by the following Hebraiſm; my NAME, that is, my ESSENCE, is in him. The Syriac verſion renders the paſſage, "nomen meum eſt SUPER IPSUM;" the Samaritan, "nomen meum eſt IN MEDIO EJUS." See Walton's Polyglot. tom i. p. 327. I have had frequent occaſion, during this digreſſion, to remark, how greatly a knowledge of ancient Jewiſh manners and opinions tends to elucidate the ſacred volumes. Nothing can more conduce to that end than the conſideration of the profound reverence which the ancient Jews poſſeſſed for the TETRAGRAMMATON. By that awful name, according to their Rabbies, the moſt ſtupendous prodigies could be performed: and it was affirmed to be guarded by lions in the inmoſt receſſes of the temple. See Baſnage's Hiſt. of the Jews, p. 194. "THE NAME OF GOD (ſays Calmet) includes all things: he who pronounces it ſhakes Heaven and earth, and inſpires the very angels with aſtoniſhment and terror. There is a ſovereign authority in this name: it governs the world by its power. The other names and ſurnames of the Deity are ranged about it, like officers and ſoldiers about their ſovereigns and generals; from this KING-NAME they receive their orders and obey." So far Calmet, citing thoſe rabbies, Hiſtoric. Dict. vol. i. p. 750. Concerning the myſterious manner in which the cabbaliſtic doctors combined the letters that compoſe this ineffable name, and the myſteries which they diſcovered in it, ſomething will hereafter occur in the text. For the preſent it will be uſeful to conſider what that moſt famous and venerable rabbi, Judah the Holy, who compiled the celebrated book, called the MISSNA, has ſaid relative to a paſſage in Pſalm xci. which the whole race of Hebrew, as well as Chriſtian, commentators have united to conſider as alluſive to the Meſſiah. In the 14th verſe of that pſalm it is ſaid, *I will ſet him on high be-*

cauſe

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

nonim for God. Wherefore it is ſaid, *Beware of* HIM *and obey* HIS *voice, provoke* HIM *not, for he will* NOT PARDON *your tranſgreſſions; for,* MY NAME *is in* HIM: that is, he is JEHOVAH; and a moſt indiſputable proof of his being JEHOVAH, was the circumſtance here attributed to

cauſe he hath known MY NAME. Upon which Rabbi Judah makes the following comment. The original Hebrew is in Kircher, and I give it in that father's Latinity, and with his ſubſequent remark. "Quare Iſrael in hoc mundo orat et non exauditur? Propterea nimirum, quoniam neſciunt nomen HEMMIMPHORAS. Futurum autem eſt, ut Deus ſanctus et benedictus doceat eos, juxta illud; tum ſciet populus meus NOMEN MEUM, tunc vere orabunt, et exaudientur." Kircher ſubjoins; "Scilicet tempore MESSIÆ, veri et unigeniti Filii Dei, qui diſcipulos ſuos, in iiſque eccleſiam hoc ſacroſanctum TRIADIS myſterium perfecte docuit, juxta illud: *Pater, manifeſtavi* NOMEN TUUM *hominibus, quos dediſti mihi.*" Œdipus Egyptiacus, tom i. p. 246. in Cabala Hebræorum. He who under the ancient diſpenſation blaſphemed the NAME OF GOD was ſtoned to death; and he, who ſwore falſely, portabat iniquitatem ſuam, which is generally ſuppoſed to mean puniſhment not to be remitted. That ſolemn ſpot in the temple which the *Lord chooſe to place his name there,* or, as is more ſtrongly expreſſed in Ezra vi. 12. in which JEHOVAH CAUSED HIS NAME TO DWELL, was conſidered as a ſpot peculiarly auguſt and inviolably ſacred. Our Lord himſelf, indeed, in various parts of the New Teſtament, ſeems to allude to the miraculous TETRAGRAMMATON: but in a more particular manner, with a TRIPLE repetition of the word, he affirms, that, in the day of Judgement, many ſhall come and ſay, *Lord, Lord, have we not propheſied* IN THY NAME, *and* IN THY NAME *caſt out devils, and* IN THY NAME *done many wonderful things.* Math. vii. 22.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

him, that he *had* the power to pardon the tranſgreſſions of mankind. But, to proceed in our examination of the texts in a more particular manner alluſive to, and illuſtrative of, the functions of the Holy Spirit.

Had not the name and operations of the Holy Ghoſt been well known among the Jews at the time of the Meſſiah's appearance, the herald John would have been utterly unintelligible, when he informed the Jews that the ſame Meſſiah *ſhould baptize them with the* HOLY GHOST *and with fire*. Matth. iii. 2. The angel who appeared to Mary, and predicted that the HOLY GHOST *ſhould come upon her, and the Power of the Higheſt* (the Δυναμεις of Philo) *ſhould overſhadow her*, would have only filled the agitated mind of the holy virgin with aſtoniſhment and terror. The inſpired Peter in theſe words addreſſes the falſe Ananias; *Why hath Satan filled thine heart to lie to the* HOLY GHOST? — *Thou haſt not lied unto* MEN, *but unto* GOD; (Acts v. 4;) which affords too deciſive ſupport to this argument to need any comment. That the Holy Spirit is not in the *New*, any more than in the *Old*, Teſtament repreſented in the light of a mere QUALITY or PRINCIPLE, as our antagoniſts inſiſt, is clearly demonſtrated by a variety of texts, of which a few

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

few only are enumerated below. *The* HOLY GHOST SAID, *ſeparate* ME *Barnabas and Saul, for the work whereunto* I HAVE CALLED THEM. Acts xiii. 2. *So they being* SENT FORTH *by the* HOLY GHOST. Ibid. 4. *Not in the words which man's wiſdom teacheth, but which the* HOLY GHOST TEACHETH. 1 Cor. ii. 13. *Now the* SPIRIT SPEAKETH EXPRESSLY, *that, in the latter times, ſome ſhall depart from the faith.* 1 Tim. iv. 1. It will be allowed that a naked *quality* or *principle* cannot be ſaid *to ſpeak, to call for, to ſend forth*, or *to teach*; and, therefore, THAT Spirit muſt in all theſe places be underſtood *perſonally*. Again, we read of "*divers miracles and gifts of the Holy Ghoſt.*" A naked quality or principle cannot work miracles, for that alone belongs to God; and here we find an additional proof of his divinity. Neither can it impart gifts; yet, in this place, the Holy Spirit is diſtinguiſhed as the beſtower of gifts, which evidently implies perſonality. But if, as the Socinians ſtate the matter, he were only the Gift and not the Donor, in what ſenſe could he be ſaid to impart gifts? It would be the groſſeſt of all human abſurdities to ſay that a *gift* could beſtow *itſelf*.

As it was by the immediate and peculiar influence of the Holy Spirit that the prophets

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

were inſpired, he is in general, by the authors of the Targums, denominated the SPIRIT OF PROPHECY. The moſt reſpectable of thoſe paraphraſts (Onkelos) tranſlates the ſecond verſe of Geneſis, in his uſual way, when ſpeaking of his operations, " Spiritus a conſpectu Dei,"* but the SEVENTY have ſcrupulouſly adhered to the original term, and have rendered it Πνευμα Θεϒ,† the Spirit of God. The circumſtance of his being thus expreſſly mentioned by Moſes, at the very commencement of his hiſtory, is an evident proof how very early the Hebrews were acquainted with the diſtinction of perſons in the divine nature; for, as Mr. Whitaker has judiciouſly remarked, " this third ſharer of that nature muſt have been as familiarly known to the Jews of Moſes's days as the Godhead itſelf, or that legiſlator would have conveyed no ideas to them when he wrote the ſecond verſe of Geneſis.‡ How early, likewiſe, the Jews knew the Spirit as a perſonal co-operative agent in the government of the world, and in the diſpenſations

* See the Targum of Onkelos in Walton's Polyglot, tom. i. p. 2.

† Vide Grabe's Septuagint, tom. i. p. 1.

‡ See Mr. Whitaker's Origin of Arianiſm, p. 241.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

penſations of a ſupreme all-ruling Providence, is evident from Geneſis vi. 3, where it is ſaid, MY SPIRIT *ſhall not always ſtrive with man:* and it was the ſame Spirit who inſpired the ſeventy elders; *for, it came to paſs, that when* THE SPIRIT *reſted upon them, they propheſied, and did not ceaſe.* Numb. xi. 25. *And the* SPIRIT OF THE LORD (in the original, Ruah Jehovah) *fell upon me,* ſays Ezekiel, *and* SAID *unto me; Speak, thus ſaith the Lord.* Ezek. xi. 5. Indeed, ſo well acquainted were the Chaldee paraphraſts with this Holy Spirit and his operations, that they have placed him where he ought not to be; for, whereas it is ſaid, Gen. xlv. 27, *The Spirit of Jacob, their father, revived*; which ſimply means, as Bochart has well tranſlated the paſſage, priſtino vigori reſtitutus eſt; the Targum of Onkelos reads, et requievit SPIRITUS SANCTUS ſuper Jacob, patrum ſuum. That of Jonathan renders it, requievit SPIRITUS PROPHETICUS, a mode of expreſſion which is explained by the preceding remark. In the inſtance alſo of Balaam, cited before, Onkelos has it, quievit ſuper eum SRIRITUS PROPHETICUS a facie Domini. It is equally ſingular, that in Pſalm civ. 13, where, in the original Hebrew, the word Spirit is alone expreſſed, the Chaldee Targum

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

on the paſſage reads, "SANCTUS SPIRITUS TUUS." The ſame addition of "Holy" occurs again in Iſaiah xlii. 1, where the words, *I will put my Spirit upon him*, are tranſlated in the Targum of Jonathan, *I will put my* HOLY GHOST *upon him*. Indeed, the verſe of Iſaiah, laſt cited, is highly remarkable upon another account; for, though Chriſtians univerſally regard the paſſage as a direct prophecy of Chriſt, yet the Jews ought to be abaſhed when they deny the alluſion to that ſacred perſonage, and yet can read in their own Targum the word MESSIAH, which does not occur in the original text, ſpontaneouſly inſerted by Jonathan, their favourite paraphraſt.*

Theſe alterations were undoubtedly intended more diſtinctly to mark out that ſacred perſon, who, we have obſerved from high authority, is commonly known among the Jews by the title of Ruah Hakkodeſh. It cannot be denied, however, that the Jews have, in a variety of inſtances, which are pointed out by Rittangel, who publiſhed the famous Sephir Jetzirah, or Apocryphal book of Abraham, as well as by biſhop Kidder who cites Elias Levita to prove it, applied the title of SHECHINAH likewiſe to the Holy Spirit, whence ſome confuſion

* Conſult Walton's Polyglott. tom. iii. p. 110.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

fuſion has ariſen in authors who have diſcuſſed this ſubject. His more general deſignation among them, however, was by the title ſpecified above, and by that title it has been ſufficiently proved that he *was* known to the ancient Jews.*

If we now turn to the page of Philo Judæus, we ſhall find that writer not leſs expreſs in aſſerting his perſonality and deſcribing his operations. He calls him, in one place, Θειον Πνευμα,† the divine Spirit; and, in another, uſes the very words of the ſeptuagint Πνευμα Θεϋ,‡ the Spirit of God; now he is the Ενθεον Πνευμα,§ the Spirit full of Deity; now, in the phraſeology of the Targumiſts, he is the Θειος προφητης, or the Spirit of prophecy.‖ And, in one of the paſſages juſt cited, he remarkably corroborates the teſtimony exhibited before, of his being the demiurgic Spirit, by aſſerting, "that man was MADE by the Spirit after the image of God," ὁ μεν γαρ κατα την εἰκόνα Θεϋ χαραχθεὶς Πνεύματι.¶

* See Kidder's Demonſtration of the Meſſiah, part iii. p. 243. edit oct. Lond. 1700.

† Vide Philonis Judæi Opera. p. 169, G. de Plantatione Noæ.

‡ Ibid. De Plantatione Noæ, p. 172, A.

§ Ibid. De Specialibus Legibus, p. 592, F.

‖ Ibid. De Vita Moſis, p. 527, B.

¶ Ibid. De Plantatione Noæ, p. 172, A.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

But it may ſtill be objected, that, however ſtrong this evidence may be for a *plurality* of perſons, it is ſcarcely ſufficient of itſelf to eſtabliſh a direct *Trinity* in the divine nature; that a plurality implies an indefinite number; and, when that doctrine is allowed of, it may be extended to whatever number of perſons the wild inventive fancy of different commentators may conjecture to ſubſiſt in that eſſence.

It will undoubtedly be granted, that, where Jehovah ſpeaks of Jehovah, there more than one perſon is of neceſſity to be underſtood. From ſuch paſſages an indiſputable *plurality* is proved. Now, if a third perſon, clearly diſtinguiſhed from the two preceding, be called by the ſame majeſtic name, it follows that there are THREE diſtinct perſons in the Godhead. But we have ſeen that the term Jehovah is, in various texts, applied to the Holy Spirit: therefore he likewiſe is very God, and thus a TRINITY OF HYPOSTASES, or ſubſiſtences, or by whatever other ſoftened name human piety, fearful to offend, may chooſe to expreſs theſe three ſeparate divine agents, is demonſtrated to ſubſiſt in the UNITY of the Divine Eſſence. To denote the *plurality*, thus ſubſiſting, no better term than Elohim,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Elohim, a plural noun, could be ſelected; nor, as the literal meaning of Jehovah is *the being who neceſſarily exiſts*, could any more proper title be made uſe of than that to point out the eſſential unity. The compound appellative, Jehovah-Elohim, implies both; and it is for that reaſon ſo univerſally adopted in the Old Teſtament.

But is there, in the ancient Scriptures, any more direct and particular ſanction of the doctrine of a Trinity? Can any paſſages be adduced from them that expreſſly limit the number to *three* perſons; for, after all, the Jews themſelves, in their conteſts with Chriſtians on theological points, are equally as decided againſt the doctrine of a Trinity, as they are unanimous in aſſerting the Unity, of the divine eſſence. I muſt again repeat, that, for the reaſons above-aſſigned, this myſterious truth is not ſo clearly diſplayed in the Old Teſtament as preſumptuous man imagines he has a right to demand. When God propoſes to his creatures any doctrine as an object of faith, it is not cuſtomary with him to deſtroy the poſſibility of the exertions of that faith by a full and immediate manifeſtation of it, which would convert BELIEF into abſolute *conviction*; and, with

reſpect

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

reſpect to the obſtinate oppoſition of the Jews on this point, I requeſt permiſſion to obſerve, that the grand error of that infatuated people (inexcuſable in them becauſe it is a voluntary error) is the following. Their rancour againſt Chriſtianity will not allow them to examine, with coolneſs and impartiality, its genuine doctrines; and, though nothing can be more clear and expreſs than our beſt and moſt eſteemed writers are on the Unity of the Godhead, they pertinaciouſly inſiſt upon it, that Chriſtians would deſtroy that Unity, and are the direct ſupporters of Tritheiſm. In fact, this doctrine, being originally a myſtery, and the obſcurity which ever muſt involve the great myſterious truths of religion, and ever conceal them from the improper and impertinent inveſtigation of finite beings, being made deeper by the additional ſhade thrown around it by the cabbaliſts, was never among the Jews the ſubject of univerſal belief. It was wiſely veiled by Providence from their view; for, that nation were ſo extremely groſs in their conceptions, and, in general, ſo little acquainted with abſtract ſpeculations, that their progreſs, from the belief of a Trinity in the divine eſſence to that of a plurality of gods, would have been equally

rapid

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

rapid and irreſiſtible. Thoſe, therefore, who thus artfully concealed it from vulgar inſpection, when they found it applied by Chriſtians to prove the divinity and attributes of the *true Meſſiah*, had it in their power, either by ſuppreſſion or miſrepreſentation, in a great meaſure to prevent the full effect of inquiry. Much evidence of this kind has doubtleſs been ſuppreſſed, and much more would have been kept back, but for the indefatigable exertions of many celebrated Chriſtian divines in minutely inveſtigating the Hebrew rites, language, hiſtory, and traditions.

It remains, however, finally to be proved, that the Jewiſh rabbies themſelves had as clear and diſtinct notions of a true Trinity as, it has been demonſtrated, they have of a plurality of perſons in the Unity of the divine eſſence; that the evidence for a Trinity in the divine eſſence, in the ancient Jewiſh ſcriptures, is as deciſive as a nation, eternally relapſing into polytheiſm, *could bear* the revelation of it; and that this doctrine was clearly diſplayed by various lively and ſignificant ſymbols peculiar to the Hebrews. They expreſsly affix the number of THREE to that eſſence, denominating the three perſons, the three SEPHIROTH;

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

PHIROTH,* a word ſignifying SPLENDORS, and diſtinguiſh, as Chriſtians do, their perſonal characters and actions. I have obſerved, that, in the ſeptuagint, the Greek word προσωπον is occaſionally uſed to ſignify the perſons in the Godhead in as direct a ſenſe as they apply that term to the perſons of Adam and Eve.† With Jehovah, the peculiar and appropriate name of God, they join that of COCHMA, or wiſdom, and that of BINAH, or the underſtanding, according to thoſe paſſages cited before from the book of Wiſdom, ch. ix. 4. *Give me* WISDOM *that ſitteth by thy throne*; and from Proverbs iii. 19. *By* WISDOM *hath he founded the earth; by* UNDERSTANDING *hath he eſtabliſhed the heavens.* We have ſeen that the Jews thought thoſe two ſacred perſonages ſo eſſentially neceſſary and radically conſtituent parts of the divine eſſence, that they figuratively denominated them THE TWO HANDS OF GOD. This ſingular expreſſion is particularly uſed both in Jonathan and the

* I ſhall hereafter treat more at large of the SEPHIROTH, and the ſymbol by which they were repreſented.

† Thus alſo, according to our author, ſpeaks of them the rabbi Bechai, a famous commentator on the Pentateuch, in fol. 13, col. 2.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the Jeruſalem Targum on Exodus xv. 17.* They ſay that God hath created the world by the ſecond SEPHIRAH, or Wiſdom, in the ſame manner *as the* SOUL *acts by her* BODY.† Of the third Sephirah, or Binah, there was a moſt ancient and memorable notion entertained by the Hebrew doctors; for, as they called the Logos the CREATOR, or FATHER, ſo they called the Binah the MOTHER *of the world* by the appellative IMMA. This fact is evinced by Allix in ſeveral quotations from ancient Jewiſh paraphaſts; but, in particular, from the book Zohar and the Rabbi Menachem.‡ It is poſſible, that, from this ancient Hebrew ſimilitude, the pagans might derive their firſt idea of the DEA MULTIMAMMIA, the many-breaſted parent of all things, who ſupports, with her nutritious and

* The deviation of theſe commentators from the text, to expreſs this favourite rabbinical notion, is very remarkable. In the original, according to the accurate tranſlation of Pagninus, the paſſage ſtands: Sanctuarium tuum, Domine, quod firmaverunt MANUS TUÆ, or, as in the Engliſh Bibles, *The ſanctuary, O Lord, which* THY HANDS *have eſtabliſhed.* But JONATHAN writes: Domum ſanctuarii tui, Domine, AMBÆ MANUS TUÆ fundaverunt; and, in the JERUSALEM TARGUM, it is expreſſed: Domo ſanctuarii, Domine, quam AMBÆ MANUS TUÆ fundaverunt. Conſult theſe Targums in Walton's Polyglot, tom iv. p. 131.

† Zohar apud Allix, p. 162.

‡ Rabbi Menachem in Pentateuchum, fol. 114, col. 2.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and abundant milk, the whole creation. It is likewiſe *poſſible* that all thoſe ideas, ſo common in the myſtic writers of the pagan world, of a certain GENERATIVE FECUNDITY appertaining to the divine nature, or, in other words, that the Deity was both MALE and FEMALE, (ideas repreſented in the temples of India by a very uſual, but a very degrading, ſymbol, too groſs to be here particularized,) originated in a miſconception of this Hebrew notion. The ſubject belongs rather to philoſophy than theology, and will be conſidered, with many others equally curious, under the article of Hindoo Literature: for the preſent I ſhall content myſelf with obſerving to the reader that there is a paſſage in Iſaiah lxvi. 9. which forcibly illuſtrates and corroborates the preceding conjecture. I give it in the Vulgate Latin, as I find it in Walton's Polyglot. Numquid ego, qui alias PARERE facio, ipſe non PARIAM? dicit Dominus. Si ego, qui GENERATIONEM ceteris tribuo, STERILIS ero? ait Dominus Deus tuus. In the more correct interlineary verſion of Pagninus, the Hebrew verb, tranſlated *pariam*, is rendered "*frangam matricem*,"* which ſeems to allude to what JOHN XERES, a learned and upright Jew, converted to

* See Walton's Polyglot on Iſaiah, tom. iii. p. 174.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

to Chriſtianity in the laſt century by the force of the arguments adduced in its favour by Dr. Allix, obſerves, in obviating the objections raiſed againſt the miraculous conception, that the Talmudiſts aſſert that the Almighty alone has poſſeſſion of the *three keys*; by which they mean, *the key of the* WOMB, *the key of the* RAIN, *and the key of the* GRAVE.* Although the appellative of Jehovah be more particularly applied to the firſt Sephirah, or moſt ancient SPLENDOR, yet it is, in many parts of their writings, equally applied to the ſecond and third Sephirah. They particularly ſpecify the Chriſtian doctrine of the *emanation* of the ſecond and third perſon in the Trinity, and they even go ſo far in the book Zohar, as to propoſe the manner in which EVE was TAKEN from ADAM as an image of the *manner* of the emanation of the Wiſdom from the EN SAPH, or infinite ſource.† As, in Egypt, the triangle was, in ſucceeding ages, conſidered as a juſt ſymbol of the "numen

* See An Addreſs to the Jews, referred to before, by John Xeres, p. 83 and 84. As this proſelyte's character is atteſted by a number of merchants, who knew him in his native country of Saphia, on the coaſt of Barbary, and as the book is undoubtedly authentic, it cannot be too warmly recommended to the members both of the Chriſtian and Jewiſh community.

† Rabbi Menachem in Zohar, fol. 105, col. 3; and Allix, p. 169.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

men triplex," ſo it is remarkable, that, in the ſame venerable book Zohar, the three branches of the Hebrew letter SCHIN are aſſerted to be a proper emblem of the three perſons that compoſe the divine eſſence.* They ſometimes call theſe three Sephiroth, SPIRITS; at other times, the three Δυναμεις, or POWERS; and, at other times, the three LIGHTS.† Thus we ſee that language was ranſacked for words, and nature explored for objects, to diſplay and to illuſtrate thoſe conceptions which they are by modern Jews and modern ſceptics audaciouſly denied ever to have entertained upon the ſubject.

If the myſtery of the Trinity cannot be found in the two firſt verſes of the firſt chapter of Geneſis, it is in vain to look for any clearer diſplay of it in any other page of the Old Teſtament. The ANCIENT OF DAYS of Daniel,

* Allix, p. 170, citing the Zohar, fol. 54, col. 2.

† "Rabbi H. Hagaon, who lived ſeven hundred years ago, ſaid there are THREE LIGHTS in God; the ANCIENT LIGHT, or Kadmon; the PURE LIGHT; and the PURIFIED LIGHT; and that theſe THREE make but ONE GOD." Allix's Judgement, p. 170. The ſame Rabbi Hagaon affirmed, "Hi TRES, qui ſunt UNUM, inter ſe proportionem habent, ut UNUM, UNIENS, et UNITUM. He had, in a preceding page, obſerved, Sunt PRINCIPIUM, et MEDIUM, et FINIS; et hæc ſunt UNUS PUNCTUS, et eſt Dominus univerſi. Ibid.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Daniel, the CREATIVE LOGOS of St. John, and the INCUMBENT SPIRIT of the paraphraſts, ſhine forth in that page with diſtinguiſhed luſtre; with rays intimately blended but not confounded. If the reluctant Chriſtian will not diſcover it there, the ancient Hebrew, when, as yet, there exiſted no cauſe for diſſembling, could; ſince not only the author of the Jeruſalem Targum tranſlates the word *bereſchit* by *hacacama*, SAPIENTIA, but the rabbinical doctors, to expreſs their notion of the THREE-FOLD POWER that made the world, in their cabbaliſtic way, in addition to that tranſmutation of words, aſſerted, that Bara denotes GOODNESS and Helohim POWER. Thus the world was created by the union of Almighty WISDOM, GOODNESS, and POWER. Others found a Trinity in the three Hebrew letters which form the word ברא, *created*, for א, or Aleph, being the initial letter of the Hebrew alphabet, is a known ſymbol of the Father; ב, or Beth, imports the Son; and ר ſignifies Ruah, the Spirit. The reader, who has the curioſity to ſee very conſiderable and expreſs teſtimony of this nature, demonſtrating that the ancient rabbies, in their interpretation of Scripture, were not in reality uninfluenced by ſimilar ideas to thoſe which Chriſtians entertain concerning theſe verſes, may

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

find, in Kircher,* abundance of proofs, and particularly in that father's extracts from the author Rabbi Hakadoſch, from whom the above quotation is taken, a rabbi ſo highly celebrated for his piety as to have the title of *holy* conferred on him by his nation. When I mention the word TRINITY, a word generally denied to be known to the Jews, I do it not only on the authority of Calmet, who aſſerts, from Raymond Martin and Galatine, that the Chaldee paraphraſts and ancient rabbies make expreſs mention of the TRINITY in the term שלישית, Shaliſhith, or Trinitas; and of the THREE HYPOSTASES that compoſe it in the words שלשה באחד, Tres in Uno; and in אחד בשלשת, Unus in Tribus:† but I ſhall add out of Kircher an entire ſentence of the ſame Hakadoſch, in which all the perſons in the Trinity are expreſſly mentioned. It is exceedingly remarkable, that, in this very Hebrew ſentence, are compriſed the myſterious forty-two letters, which, according to the cabbaliſts, form another of the names of God.

אב אלהים בן אלהים רוח הקדש אלהים שלשה
באחד אחד בשלשה:‡

Pater

* See Œdipus Ægyptiacus, tom. i. p. 542.

† Conſult Calmet's Dictionary on the word Trinity.

‡ R. Hakadoſch apud Kircher Œdipus Ægypt. tom. ii. p. 246.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Pater Deus, Filius Deus, Spiritus Sanctus Deus, Trinus in Unitate et Unus in Trinitate.

The following paſſage, which I ſhall give from ſacred writ, unabridged, has, with great propriety, been conſidered by moſt commentators as directly alluſive to the three perſons in the holy Trinity: *And the Lord appeared unto him,* (Abraham,) *in the plains of Mamre, as he ſat in the tent-door in the heat of the day. And he lift up his eyes and looked, and, lo!* THREE MEN *ſtood by him; and when he ſaw them, he ran to meet them from the tent-door, and bowed himſelf toward the ground, and ſaid,* MY LORD.* Dr. Bedford has remarked on this paſſage, that the vowels are added to make it in the plural number, but that Abraham ſpeaks afterwards to them in the ſingular: *If I have found favour in* THY *ſight*; and that he prays to them as the ONE JEHOVAH.† There is alſo an obſervation of Philo on this text, which very much corroborates the ſenſe affixed to it by Chriſtian divines. He ſays the whole paſſage contains a latent *myſtical meaning*, not to be communicated to every one; and that, according to this myſtical ſenſe, here was denoted ὁ ὤν, the great

* Gen. xviii. 1, 2, 3.

† Sermons at Lady Moyer's Lectures, p. 49.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Jehovah, with his two Δυναμεις, of which one is called Θεος and the other Κυριος.*

It would be ſacrificing the cauſe for which I contend were I not, among theſe evidences of a Trinity, in the Old Teſtament, to enumerate that text which the Jews every morning and evening conſtantly recite, and call THE SHEMA: *Hear, O Iſrael, the* LORD, *our* GOD, *is one* LORD. Deut. vi. 4. *They*, indeed, urge this as an unanſwerable argument againſt the Trinity, but with what juſtice will be fully conſidered hereafter.

The following form, in which the high prieſt was commanded ſolemnly to bleſs the aſſembled people, has likewiſe been juſtly conſidered as indicative of the three perſons in the Godhead, as well as in ſome degree deſcriptive of the ſeveral characters of the great FATHER and PRESERVER of all things, of the radiant and benevolent LOGOS, and of that SPIRIT who is emphatically called the Comforter and Giver of *peace. The* LORD *bleſs thee and keep thee. The* LORD *make his face to ſhine upon thee, and be gracious unto thee. The* LORD *lift up his countenance upon thee, and give thee peace.*† This triple repetition of the awful name of Jehovah, incommunicable

* Philo Jud. de Sacrificiis Abelis et Caini, p. 103, D.

† Numb. vi. 24, 25, 26.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

communicable to any being under the rank of Deity, and the triple benediction accompanying it, pronounced, according to rabbi Menachem, cited both by Poole and Patrick on this paſſage, *each time in a different accent*, is the more remarkable, becauſe, at the period of pronouncing it, the high prieſt, in the elevation of his hands, conſtantly " ſic digitos compoſuit ut TRIADA exprimerent;" diſpoſed his fingers in ſuch a manner as to expreſs a TRINITY.* But of this mode of ſymbolizing the triune Deity, I ſhall hereafter have ſomething additional, and not leſs curious, to report from Kircher. To the peculiarly-ſtrong collateral evidence thus adduced, I ſhall add a few other paſſages from ſacred writ, which to me appear concluſive on the point under conſideration.

In the following moſt ſublime language the great inſpired prophet Iſaiah deſcribes a viſion which he was permitted to have of the eternal glory. *I ſaw the* LORD *ſitting upon a throne, high and lifted up; and his train filled the temple. Above it ſtood the Seraphim, each with ſix wings; and one cried to another, and ſaid,* HOLY, HOLY, HOLY, IS THE LORD OF HOSTS, *the whole earth is full of his glory.* That this repetition

* Vide RAMBAM, et SALOMON BEN JARRHI, apud Kircher.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

petition was not merely the effect of profound veneration in the Seraphim; but that, by it, a Trinity was really adored, appears equally evident from what almoſt immediately follows, which, if I am not miſtaken, proves ſtill more—ſomething greatly reſembling that very TRINITY IN UNITY, for which we have all along contended. *Alſo I heard the voice of the* LORD, *ſaying, Whom ſhall I ſend, and who will go for* US.* In the Revelations, it is ſaid, that the four ſacred animals, which compoſe the Cherubim that ſupport the everlaſting throne, *reſt not day and night, ſaying,* HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, *which was, and is, and is to come.*†

It is not, however, alone in ſolemn acts of BENEDICTION and THANKSGIVING that the number THREE is repeated; a ſacred Triad is, in the following paſſage, the immediate object of PRAYER, the prayer of the pious Daniel; and we may reſt aſſured that, in making it, the prophet uſed *no vain repetition.* O LORD, *hear*; O LORD, *forgive*; O LORD, *hearken, and do*; *defer not for thine own ſake,* O MY GOD! Dan. ix. 19. In this paſſage the TRINITY appears to be as plainly intimated, by the invocation of the three perſons who compoſe it in

* Iſaiah, vi. 3, 8. † Rev. iv. 8.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

in the former part of the ſentence, as the UNITY is by the addreſs to the collective Godhead in the latter portion of the ſentence. A ſimilar paſſage and a kindred mode of phraſeology occur in Iſaiah: THE LORD *is our judge*, THE LORD *is our law-giver*, THE LORD *is our king*: HE *will ſave us*. Iſaiah xxxiii. 22. In the very ſame evangelical prophet, the Immortal Being, who, at verſe 12 of chap. xlviii. had denominated himſelf PRIMUS et NOVISSIMUS, THE FIRST and THE LAST, and who conſequently was the Redeemer of Iſrael, in the 16th verſe of that chapter, declares, *And now the* LORD GOD *and his* SPIRIT *hath ſent* ME. In this verſe, either each perſon in the Trinity is expreſſly particulariſed, or we muſt allow the *idiom* to be very ſingular indeed; for, it is an *idiom* unprecedented before in any known language of the earth. The paſſages cited above are ſufficient to prove that this doctrine, if not revealed, for a reaſon given before, in ſo many expreſs terms, is at leaſt very forcibly intimated in the Old Teſtament; and, on an impartial examination, we ſhall find it plainly inculcated, where no ſuch reaſon for ſhading it under a myſterious veil ſubſiſted, viz. in the *New Teſtament*.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The three perſons in the holy Trinity are there clearly brought before our view in the following promiſe of the Meſſiah to his inquiring diſciples: *The* COMFORTER, *which is the* HOLY GHOST, *whom* THE FATHER *will ſend in* MY NAME, HE *ſhall teach you all things.* John xiv. 26. It was here neceſſary to explain to them who was the promiſed Comforter, but not who was the Holy Ghoſt; nor yet that the Holy Ghoſt was a perſon and not a quality or attribute; for, it was HE who was to TEACH them all things. The ſame auguſt perſonage in another place declares, *When* THE COMFORTER *is come, whom* I *will ſend unto you from* THE FATHER, *even the* SPIRIT OF TRUTH, *who procedeth from the* FATHER, HE *ſhall teſtify of* ME. John xv. 26.

Since ſo profound a ſcholar in Greek literature as Mr. Porſon, actuated as he himſelf profeſſes, and as I am convinced he was actuated, by the ſole love of truth, has offered ſuch ſolid arguments to evince the poſſible ſpuriouſneſs of the text alluſive to the *three heavenly Witneſſes*, I ſhall not here cite it, becauſe the laying any ſtreſs upon evidence in the leaſt degree diſputable would be injudicious. In fact, this doctrine needs not the ſupport of any dubious text whatſoever when there

are

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

are ſo many others corroborative of it in the New Teſtament, full as pointed as that omitted, and of authority that cannot be diſputed. The beſt evidence, it will be ſtill allowed, that can poſſibly be brought upon this ſubject is that of our bleſſed Saviour himſelf, and his expreſs teſtimony has been already produced; but his language is even ſtill more decided in the following paſſage, where he ſolemnly commands his diſciples *to go and teach all nations; baptizing them in the name of the* FATHER, *and of the* SON, *and of the* HOLY GHOST. Mat. xxviii. 19. There is a very remarkable paſſage not I think ſufficiently attended to in St. Paul to the Corinthians, in which not only the perſons, but the operations more peculiarly appropriate to each of thoſe perſons, ſeem to be diſtinctly ſpecified. *Now there are diverſities of* GIFTS, *but the* SAME SPIRIT; *and there are diverſities of* ADMINISTRATIONS, *but the* SAME LORD; *and there are diverſities of* OPERATIONS; *but it is the* SAME GOD, *who worketh all in all.* 1 Cor. xii. It is unneceſſary to ſwell this increaſing volume with an enumeration of all the various texts upon a point ſo obviouſly manifeſt in the New Teſtament; and, therefore, I ſhall cloſe this part of the evidence by an inſertion of another paſ-

ſage

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſage of the ſame inſpired apoſtle in this epiſtle, which indeed may well ſerve in the place of a hoſt of them. *The grace of our* LORD JESUS CHRIST, *and the love of* GOD, *and the communion of the* HOLY GHOST, *be with you all.* 2 Corinth. xiii. 14.

After bringing before the view of the reader the preceding ſolid body of evidence, which ſummed up together amounts to little leſs than demonſtration, eſpecially when it ſhall be conſidered from what high authority no inconſiderable portion of that evidence is derived, I might ſtand excuſed from citing the teſtimony of Philo, were not that teſtimony too pertinent and too important to be entirely omitted. To the objection, that Philo's mind was deeply infected with the prevailing philoſophy of the times, or, in other words, that he *platonized*, it will be ſufficient for the preſent to reply, that, if Philo *platonized*, Plato, long before the age of Philo, *judaiſed*, as will be amply evinced in a future page. His opinion of a certain plurality exiſting in the Deity has been noticed before; as well in that remarkable paſſage preſerved to us by Euſebius, (for the original does not appear in any edition of Philo's works now extant,) relative to the Δευτερου Θεου, or ſubordinate God, as in the quotations

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

quotations recently adduced to eſtabliſh the divinity of the third Sephirah. I ſhall now likewiſe add, that Philo is as expreſs as words can enable him to be on the limitation of the number of thoſe perſons to THREE, as is evident in the following paſſages, well known, and frequently referred to, for the illuſtration of this ſubject. I have not room to inſert them at length, (though the purport of them all is much elucidated by the ſentences which immediately precede and follow) but ſhall faithfully give the ſubſtance. In the firſt of the remarkable paſſages alluded to, which occurs in the tract on the Cherubim, ſpeaking of the eternal ENS, or ὁ ὤν, he aſſerts, that, "in the ONE TRUE GOD there are two ſupreme and primary Δυναμεις, or POWERS, whom he denominates Αγαθοτητα και Εξουσιαν, that is, GOODNESS and AUTHORITY; and that there is a THIRD AND MEDIATORIAL POWER between the two former, who is the Λογος."* In the ſecond, which is that in his diſſertation concerning the ſacrifices of Abel and Cain,† Philo is ſtill more explanatory; for, ſpeaking of the ſame ὁ ὤν appearing to Abraham, he acquaints us that "HE came attended by his two moſt high

* Vide Philonis Judæi Diſſert. de Cherubim, p. 86, F. G.

† Diſſert. de Sacrificiis Abelis et Caini. p. 108. B.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

high and puiſſant powers, PRINCIPALITY and GOODNESS; εις ων ο μεσος τριτ]ας φαντασιας ενειργαζετο τη ορατιχη ψυκη; "HIMSELF in the middle of thoſe POWERS; and, though ONE, exhibiting to the diſcerning ſoul the appearance of THREE." In a third paſſage he is ſtill more deciſive; for, he ſays, Πατηρ μεν των ολων ο μεσος, "the FATHER OF ALL is in the middle;" and, as if to prevent any poſſibility of thoſe POWERS being miſtaken for mere attributes, he aſſigns to each of them active perſonal properties, and denominates one the POWER CREATOR and the other the POWER REGAL. He then adds, the POWER CREATOR is Θεος, God; the REGAL POWER is called, Κυριος, Lord.*

I am now to demonſtrate that the ancient Jewiſh rabbies abſolutely, although not publicly, profeſſed the doctrine of a Trinity, by a more particular examination of their various allegorical alluſions on the ſubject, and the ſymbols by which they typified it. Thoſe ſymbols, ſo far as objects in the animated world were concerned, muſt neceſſarily be very few in number; ſince, to form the image or ſimilitude of a living creature, divine or human, they conſidered in ſome degree as an infraction of the ſecond commandment. Their figures

* Diſſert. de Abrahamo, p. 287, F.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

figures of the CHERUBIM, therefore, made by the command of the Deity himſelf, are the only emblems of that kind alluſive to the plurality which it will preſently appear they *did* believe to exiſt in the Godhead. But, in the moral and intellectual world, to what an extent the Jews, as well as all the other orientals, carried their ſymbolical alluſions, when the ſymbol did not tend to promote idolatry, is evident from a multitude of allegories and compariſons to be found in the rabbinical and talmudical books. The reader may form ſome judgement both of their proneneſs to ſymbolize, and their mode of ſymbolizing, from the following very curious paſſage in the MISCHNA.* R. Akiba aſks, "Why do they tie a ſcarlet ſtring upon the head of the ſcapegoat?" The anſwer returned is, "Becauſe it is ſaid, *though your ſins be as ſcarlet, they ſhall be as white as ſnow.*" Iſaiah i. 18. Indeed we need not deſcend ſo low down as to the period when the MISCHNA was written, ſince we find this ſtyle of writing prevailing ſo early as the days of Solomon, whoſe book of PROVERBS is a remarkable proof of the predominancy of this ſymbolical mode of enforcing truth. The famous

* Vide MISCHNA, lib. Shabbath, tom. ii. cap. 9. p. 36. editore Surenhuſio. Amſterdam, 1699.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

mous book Zohar, and the Sephir Jetzira, are crouded with ſimilies and hyperboles in the oriental way, and the pages of Philo are ſo gaudily arrayed in this kind of decoration as very often to obſcure, rather than to elucidate, his ſubject. Of the two former books, ſince, through the medium of Dr. Allix, I have had ſuch frequent occaſion to refer to them, and muſt ſo often cite them in the ſucceeding pages, the reader may poſſibly not be diſpleaſed with a ſhort account of each from Mr. Baſnage, the faithful hiſtorian of the latter Jews.

The myſteries of the CABBALA were, according to the Jews, originally taught by the Almighty himſelf to Adam in the garden of Paradiſe. In them, they aſſert, are wrapt up the profoundeſt truths of religion, which, to be fully comprehended by finite beings, are obliged to be revealed through the medium of allegory and ſimilitude; in the ſame manner as angels can only render themſelves viſible upon earth, and palpable to the ſenſes of men, by aſſuming a ſubtle body of refined matter. All the patriarchs of the ancient world had their ſeparate angels to inſtruct them in theſe myſterious arcana; and Moſes himſelf was initiated into them by the illuſtrious ſpirit, METATRON. This cabbaliſtic knowledge, or *knowledge traditionally*

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tionally received, (for that is the import of the original word KABBAL,) was, during a long revolution of ages, tranſmitted verbally down to all the great characters celebrated in Jewiſh antiquity; among whom, both David and Solomon were deeply converſant in its moſt hidden myſteries. Nobody, however, had ventured to commit any thing of this kind to paper, before SIMEON JOCHAIDES, a famous rabbi and martyr, of the ſecond century, by divine aſſiſtance, as the Jews affirm, compoſed the ZOHAR. I have not room to inſert, from M. Baſnage, any more particular account of the contents of this famous book, than that it abounds with myſtical emblems, and a ſpecies of profound ſpeculative divinity, unfathomable, for the moſt part, by thoſe who are unacquainted with the peculiar cuſtoms, manners, and cabbaliſtical theology, of the Hebrews.* Amidſt, however, a vaſt maſs of matter, and a confuſed jargon of ideas, to be expected from a compoſition which combines the notions of ſo many various people and of ſuch different periods, much ſolid information is to be gleaned; and, though both the age and credit of the book have been attempted to be ſhaken by ſome Chriſtians of unitarian

* See Baſnage's Hiſtory of the Jews, p. 185.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

nitarian principles, yet, as Dr. Allix obſerves, its authenticity was never doubted by the Jews themſelves. It is a treaſure of the moſt ancient rabbinical opinions in theology; and, of its fidelity in detailing thoſe opinions, the ſame author has advanced this remarkable proof, that the very ſame notions which prevail in the Zohar are to be found in the beginning of the RABBOTH, which books the Jews aſſert to be more ancient than even the Talmud.* Thus, were the Zohar annihilated, ſufficient evidence would not be wanting to eſtabliſh the facts for which we contend.

The SEPHIR JETZIRAH, or book of the Creation, is the compoſition next in cabbaliſtic fame to the Zohar; and though, without any foundation, aſcribed to the patriarch Abraham, yet it undoubtedly contains ſtrong internal evidence of very remote antiquity. Rabbi AKIBA, one of the moſt renowned for learning among all the Jewiſh doctors, who flouriſhed in the beginning of the ſecond century, is ſuppoſed to have been the real author. Abraham Poſtellus, cited in page 322 preceding, firſt preſented this famous book to the Chriſtian world, with a Latin tranſlation and a commentary printed at Paris in 1552; Rittangelius,

* Allix's Judgement of the ancient Jewiſh Church, p. 177

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Rittangelius, a converted Jew, publiſhed another Latin verſion of it, at Amſterdam, 1642, with large explanatory notes, both by himſelf and other learned men of that period. The rage and hatred of AKIBA againſt the Chriſtians were ſo intenſe, that he is aſſerted by father Pezron* to have altered the Hebrew text to anſwer a particular objection urged by them againſt the Jews. If, therefore, any arguments, in favour of the Trinity, ſhould be diſcovered in the Sephir Jetzirah, they cannot fail of having additional effect upon the mind of the reader, when coming from ſo hoſtile a quarter. But there *are* ſuch arguments in that book, and Rittangel has principally founded upon them a moſt elaborate defence of the Trinity. The reader will not be ſurprized at this apparent inconſiſtency in Akiba, when I inform him, that though this furious zealot could act thus treacherouſly and malignantly againſt the adherents of Jeſus Chriſt, yet there was *a Meſſiah* who appeared in his own time, *i. e.* about the year 136 after Chriſt, in whom he believed the ancient pro-

* See the paſſage extracted from this father in the article Akiba in the General Dictionary, which article confirms the particulars here mentioned, relative to that famous rabbi. It was written by SALE, who publiſhed THE CORAUN.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

phecies to be fulfilled. This was that famous impoſtor, named BAR-COCHEBAS, whoſe rapid ſucceſs and ſanguinary devaſtations through all Paleſtine and Syria filled Rome itſelf with alarm and aſtoniſhment. In this barbarian, ſo well calculated by his cruelty to be the Meſſiah, according to the perverted conceptions of the Jews, Akiba declared that prophecy of Balaam, *a ſtar ſhall riſe out of Jacob*, was accompliſhed. Hence the impoſtor took his title of BAR-COCHEBAS, or *ſon of the ſtar*; and Akiba not only publicly anointed him KING OF THE JEWS, and placed an imperial diadem upon his head, but followed him to the field at the head of four-and-twenty thouſand of his diſciples, and acted in the capacity of maſter of his horſe. To cruſh this dangerous inſurrection, which happened in the reign of the emperor Adrian, Julius Severus, prefect of Britain, one of the greateſt commanders of the age, was recalled and diſpatched from Rome, who retook Jeruſalem, burnt that metropolis to the ground, and ſowed the ruins with ſalt. A deſtiny more terrible, than even that to which the mad enthuſiaſm of Akiba had been the occaſion of dooming ſo many thouſand Chriſtians, now awaited the patron of the pretended Meſſiah; for, Adrian ordered his fleſh

to

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

to be torn off with iron combs, and the remains of his lacerated body to be afterwards consumed by a slow fire. Bar-Cochebas himself perished in the attack upon BETHER, a strong city not far from Jerusalem, whither he had retired with an innumerable multitude of his followers, and the Jewish History, sufficiently bloody as it is in every page, records no fact more horrible than the promiscuous and undistinguished slaughter of those Jews.*

Before I can proceed to the consideration of certain symbols, peculiar to the Hebrews, from which it is evident their forefathers had, if not the most perfect, yet very strong, conceptions of such a plurality of persons existing in the divine essence, as Christians denominate a Trinity, it is necessary that the last and most formidable argument, which has been urged by modern Judaism to overthrow this grand tenet of the Christian church, should be attentively examined. In the first book, which is entitled BERACOTH, or *blessings*, of that famous code of Hebraic traditional laws,

* Consult, for what relates to the rabbinical accounts, Basnage's Hist. of the Jews, p. 518, and the various authors cited by that historian: and, for what concerns the Romans, Taciti Annal. Lib. iv. p. 126. Edit Variorum, 1673.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the MISCHNA,* it is enjoined, as an indiſpenſable duty, to every Jew, that twice at leaſt in each day, that is, at the time of riſing in the morning, or rather at the *riſing of the ſun*, and at the period of retiring to reſt, or *ſun-ſet*, he ſhould ſolemnly recite what is there called the SHEMA, which conſiſts of theſe words: *Hear, O Iſrael, the Lord, our God, is one Lord.* This cuſtom, which is as ancient as the days of our Saviour, if not as that remote period when the law was given from Sinai, they have founded upon the following paſſage in Deuteronomy: *And theſe words, which I command thee this day, ſhall be in thine heart, and thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou* LIEST DOWN, *and when thou* RISEST UP. Deut. vi. 7. Their daily and undeviating cuſtom of reciting the text preceding, in conſequence of theſe words, is, as Biſhop Patrick on the paſſage obſerves, "to take the precept in a very dilute ſenſe." The anſwer, however, of our Lord to the inquiſitive lawyer, as it plainly alludes to this precept, ſo it apparently juſtifies the conſequent uſage. His queſtion was,

* See MISCHNA, Title Beracoth, tom. i. p. 1, editore Surenhuſio, 1698.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

was, *Which was the first and great commandment of the law?* to which Jesus answers in the words of the SHEMA, HEAR, O ISRAEL, THE LORD, OUR GOD, IS ONE LORD. Mark xii. 29. From this answer of our Saviour, it has been supposed, by some learned commentators, that he not only adopted the custom himself, but farther complied with the attendant precept in the following verse, and also wore the phylactery. This prayer is called the SHEMA, because SHEMA is the initial word of the Hebrew sentence so repeated, and signifies *Hear.*

The JEWS, I have observed, urge the daily recitation of this text, so express upon the *Unity of God,* as an unanswerable argument against the doctrine of the Christian Trinity. But, while they do this, they have acknowledged, that it is somewhat extraordinary and perplexing that the name of God should be thrice repeated;* and, as to the CHRISTIANS themselves, against whom it is urged as an argument so irrefragable, *they* are almost unanimous, that,

 in

* See Bishop Patrick on the passage, who makes this remark, and immediately adds, "The Jews confess that here are meant three MIDOTH, or properties; which they sometimes call three FACES, or EMANATIONS, or SANCTIFICATIONS, or NUMERATIONS, though they will not call them three PERSONS." Tom. v. p. 100. quarto, 1700.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

in this very ſentence, there is a plain indication of a Trinity. If the reader will turn to the original in the Hebrew Bible, he will there find, in the firſt and laſt words of this text, two letters of an uncommon magnitude, viz. the ע, ain, and the ד, daleth, of which a ſimilar inſtance does not occur in the whole volume of the ancient ſcriptures. The remarkable diſtinction of theſe letters, the Jews themſelves allow, was intended to denote a deep and latent myſtery in the words. But ſince, in enforcing the Unity of God, a doctrine ſo plainly and expreſſly inculcated in this and various other paſſages, no *myſtery* could be intended, their opponents, with great juſtice, apply it to mean the myſtery of the Trinity in Unity. "They inſiſt that it alludes to the *manner* in which GOD is ONE; that the Unity of the divine Eſſence is an Unity that has nothing in common with that of other beings which fall under number, and that, as the Jews in their book of prayers expreſs it, God is *unus non unicus*."* The Hebrew text, literally tranſlated, runs thus: *Hear, O Iſrael,* JEHOVAH, OUR GOD, JEHOVAH, ONE; and Dr. Bedford, a very excellent Hebrew ſcholar, obſerves

* Allix's Judgement, p. 121, 268, in the latter of which pages the original Hebrew is quoted.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſerves that this mode of rendering the paſſage perfectly agrees not only with the Hebrew text, but with the mode of accenting uſed by the ancient Jews, " for, the accent peſick, between the two laſt words, being a diſtinguiſhing accent, requires ſome pauſe or ſtop."*

As a farther illuſtration of this text, I ſhall now, according to my promiſe in page 474, preſent the reader with a paſſage which the authors of the Univerſal Hiſtory have extracted from a production which I have not been ſo fortunate as to procure. " Rabbi SIMEON BEN JOCHAI, in his Zohar, a book by the Jews acknowledged to have been written before the Talmud, if not before Chriſt, quotes the expoſition of this text by Rabbi Ibba to this purport: that the firſt of theſe ſacred appellatives of Jehovah, which is the incommunicable name of God, means THE FATHER; by Elohim is meant THE SON, who is the fountain of all knowledge; and by the ſecond Jehovah is meant THE HOLY GHOST, proceeding from them, and he is called ACHAD, ONE; becauſe GOD IS ONE. Ibba adds, that this myſtery was not to be revealed till the coming of the Meſſiah. The author of the Zohar goes on and applies the word HOLY, which is

* Sermons at Lady Moyer's Lectures, p. 53. oct. 1741.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

thrice repeated in the viſion of Iſaiah, to the THREE PERSONS in the Deity, whom he elſewhere calls THREE SUNS, or LIGHTS; THREE SOVEREIGNS, WITHOUT BEGINNING AND WITHOUT END!"* Although it by no means appears that this daily and punctual recitation of the SHEMA is abſolutely commanded the Jews in holy writ, yet it will readily be acknowledged that the worſhip of *one God* was not only enforced by the firſt precept of the decalogue, but by the whole weight of the legiſlative authority of Moſes, and by all the addreſſes to the Deity of the prophets who ſucceeded him. The reaſon of the Unity being ſo expreſſly inſiſted upon is evident.

Early and univerſally as the ancient pagan world was immerſed in the groſs darkneſs of polytheiſm, the UNITY OF GOD was thus inceſſantly inculcated upon the choſen people of Jehovah, to preſerve them unſpotted from the idolatrous pollutions of their Aſiatic neighbours. Jehovah, therefore, is called the ONE GOD in oppoſition to the multifarious deities, the innumerable idols, of Aſſyria and Egypt, not in oppoſition to, or in degradation of, thoſe two ſacred perſonages,

* See the Ancient Univerſal Hiſtory, vol. iii. p. 12, firſt octavo edition.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſonages, who, in various places of holy writ, are peculiarly diſtinguiſhed by the ſame auguſt title of Deity, and whoſe claims to divinity are therefore eſtabliſhed upon that laſting baſis. Jehovah is denominated the TRUE GOD in contradiſtinction to the falſe BAALIM and the baſe CABIRI, and not in diſparagement of his co-equal and co-eſſential participators of the eternal throne. He is called the LIVING GOD in deriſion of the inanimate deities which were fabricated of wood and marble, of gold, ſilver, and meaner metals; deities who had *eyes, yet ſaw not*; *ears, and heard not*; *mouths, and taſted not*.

JEHOVAH then indicates the unity of the eſſence; ELOHIM, as has been repeatedly obſerved, points out that, in this unity, there is a plurality exiſting, in a manner of which we can at preſent have no clear conception, no more than we have of other parts of the myſterious œconomy of the inviſible world. In regard to the obſtinate infidelity of the Jews, who perſiſt in conſidering the latter word as ſingular, there ſtill remains one unanſwerable argument againſt them mentioned by M. Baſnage; for, when hard preſſed on this point, their anceſtors conſtantly anſwered, that the plurality implied in it relates to the attributes

of

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of God, his goodneſs, his wiſdom, and his power. Thus, alſo, when they are preſſed in reſpect to the phraſe, LET US MAKE, they obviate every idea of its being only a term expreſſive *merely* of the eminent dignity of the ſpeaker, when they refer us for an explanation of it to his BETH DIN SHEL MAALA, or *houſe of counſel*. They likewiſe affirm that Moſes, to whom they are unanimous the Spirit of God dictated, even to the very words which he wrote, on a ſudden withdrew his hand when he was about to write the words, *Let* US *make man after* OUR *own image*; repreſenting to the Deity that his Unity would be injured by ſo polytheiſtical an expreſſion, and that it would be the means of eſtabliſhing upon his authority the pernicious doctrine of TWO PRINCIPLES: but the Deity again and again aſſured him that he muſt write as he had dictated, without perplexing himſelf with the conſequences that might ariſe to thoſe who were reſolved to err.*

The compound figures of the CHERUBIM, which are deſcribed in Ezekiel as attendant upon the eternal SHECHINAH, have been conſidered, by authors of high repute, not only as indicative of a plurality in the Godhead but

* Baſnage's Hiſtory of the Jews, p. 287.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

but as ſtrikingly emblematical of the peculiar attributes of the three auguſt perſonages who compoſe it. As an extended conſideration of this ſtupendous ſymbol will lead to an elucidation of many obſcure points in the general theology of Aſia, and will gradually lead us back to the ſubject more immediately before us, *the theological rites of Hindoſtan*, I ſhall eaſily obtain the pardon of my readers for going hereafter pretty much at large into a ſubject at once ſo curious and ſo profound. For the preſent let us attend to that very celebrated ſymbol of Deity, its emanations and attributes, called by the cabbaliſts THE SEPHIROTH.

To enter with any minuteneſs into the myſteries of the Sephiroth, in which are contained the profoundeſt arcana of their art, would be a taſk equally tedious and unprofitable. I ſhall principally confine myſelf to the conſideration of what the moſt reſpectable of their rabbies have written concerning thoſe *three ſuperior Sephiroth* which have been generally eſteemed by Chriſtian divines, who have made the Jewiſh antiquities their ſtudy, as alluſive to the Trinity. The plural term SEPHIROTH may be underſtood in a two-fold acceptation: in its proper and primary ſenſe it

ſignifies

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſignifies ENUMERATIONS, but, by the cabbaliſts, it is more generally uſed in the ſenſe of SPLENDORS, from a Hebrew root ſignifying to ſhine with the purity and brightneſs of the SAPPHIRE STONE, as the word is rendered in Exodus xxiv. 10. Underſtood in this latter ſenſe, the expreſſion is eminently illuſtrative of the meaning of the cabbaliſts, ſince the Sephiroth are repreſented as iſſuing from the ſupreme En Saph, or infinite ſource, in the ſame manner as LIGHT iſſues from the SUN. The whole number of the Sephiroth is TEN, and they are repreſented in the writings of the cabbaliſtic doctors by various ſymbols; ſometimes by the figure of a tree with extended branches, and, at other times, by ten different circles included one within the other, and gradually leſſening to the centre. The former ſymbol required too large a plate for the ſize of an octavo volume, but there is annexed an engraving of the latter from M. Baſnage. The tree of the Sephiroth is a very curious ſymbol and very much reſembles, ſays Calmet, what, in the ſchools, they call PORPHYRY'S TREE, to ſhew the different categories of ENS, or Being. Of this tree the rabbi SCHABTE in the book Jetzirah writes as follows: Arbori ſunt radices, et de radice conſurgit

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſurgit germen, et de germine prodeunt rami, et ſunt TRES GRADUS, RADIX, GERMEN, RAMI; et totum hoc eſt ARBOR UNA: tantum hæc eſt differentia inter illas, abſconditum et manifeſtum; quia radix, quæ eſt abſcondita, patefacit influentiam ſuam in germine, et unit ſe germini; germen vero manifeſtat influentiam ſuam in ramis, et unit ſe ipſis ramis qui pullulant ex ipſo, et in ſumma omnes adherent, et uniunt ſe ipſi radici, quòd niſi influentia radicis eſſet germen, rami omnes exſiccarentur, ita ut eam ob cauſam hæc arbor vocetur UNA.* The ſubſtance of which paſſage is, that, as the tree is compoſed of the root, the trunk, and the branches, and theſe are inſeparable, ſo is the ſupreme Being, who may be denominated the ROOT, inſeparable from the other Sephiroth, who may be conſidered as the branches, and as receiving all their virtue and nouriſhment from that root.

M. Baſnage, indeed, who has entered very extenſively into the ſubject of the Sephiroth, has adopted on this ſubject the ſentiments of the modern Jews whoſe hiſtory he writes, and is of opinion that all the ten Sephiroths are alike to be conſidered as the attributes of God, and blames Chriſtians for taking advantage of the

* Sephir Jetzirah apud Œdipus Ægypt. tom. ii. p. 297.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the rapturous expreſſions which the Jews make uſe of on that ſubject to make them ſpeak of the doctrine of a Trinity. To obviate the ill effects which may ariſe from the authority of that hiſtorian, it is neceſſary to demonſtrate to the reader, that, whatever may be the ſentiments of the *modern* Jews, their anceſtors made a very conſiderable diſtinction in regard to the three ſuperior Sephiroths whom they invariably regarded as PERSONALITIES, whereas the ſeven inferior were alone conſidered as *attributes*. The writer, laſt cited from the Sephir Jetzirah, is deciſive upon this point; for, almoſt immediately after, he adds, CORONA SUMMA, quæ eſt myſterium centri, ipſa eſt radix abſcondita, et TRES MENTES SUPERIORES ſunt germen, quæ uniunt ſeſe in centro, quod eſt radix earum; SEPTEM vero NUMERATIONES quæ ſunt rami, uniunt ſe germini quod refert mentes, et omnes ſe uniunt in centro, quod eſt radix in myſterio nominis radicalis et eſſentialis, quæ radix influit in omnes, et unit omnes influentiâ ſuâ. Hence they call the ſeven laſt MIDDOTH,* or Meaſures, that is to ſay, the attributes and characters which are viſible in the works of God, and this is confeſſed in plain words by the great cabbaliſt, rabbi

* Sephir Jetzirah apud Œdip. Ægypt. tom. ii. p. 297.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

rabbi Menachem de Rekanati, Tres primariæ numerationes quæ ſunt INTELLECTUALES, non vocantur MENSURÆ.*

The firſt Sephirah, who is denominated KETHER, the crown; KADMON, the pure light; and EN SAPH, the infinite; is the omnipotent FATHER of the univerſe; according to that ſpirited exclamation in Iſaiah xxviii. 5. *In that day ſhall the Jehovah of hoſts be for a* CROWN OF GLORY *and* for *a* DIADEM OF BEAUTY *unto the reſidue of his people.* The ſecond is the COCHMA, whom we have ſufficiently proved, both from ſacred and rabbinical writings, to be the creative WISDOM. The third is the BINAH, or heavenly INTELLIGENCE, whence the Egyptians had their CNEPH, and Plato his Νους δημιουργος. He is the HOLY SPIRIT who inſpired the prophets, and who, although in a very different manner from that CNEPH and that Νους, pervades, animates, and governs, the boundleſs univerſe. I have obſerved, in a note in a former page, that rabbi Hagahon affirmed that there were three lights in God, THE ANCIENT LIGHT, the PURE LIGHT, and the PURIFIED LIGHT. By this expreſſion the rabbi undoubtedly meant the three firſt Sephiroth, and the idea of Hagahon may

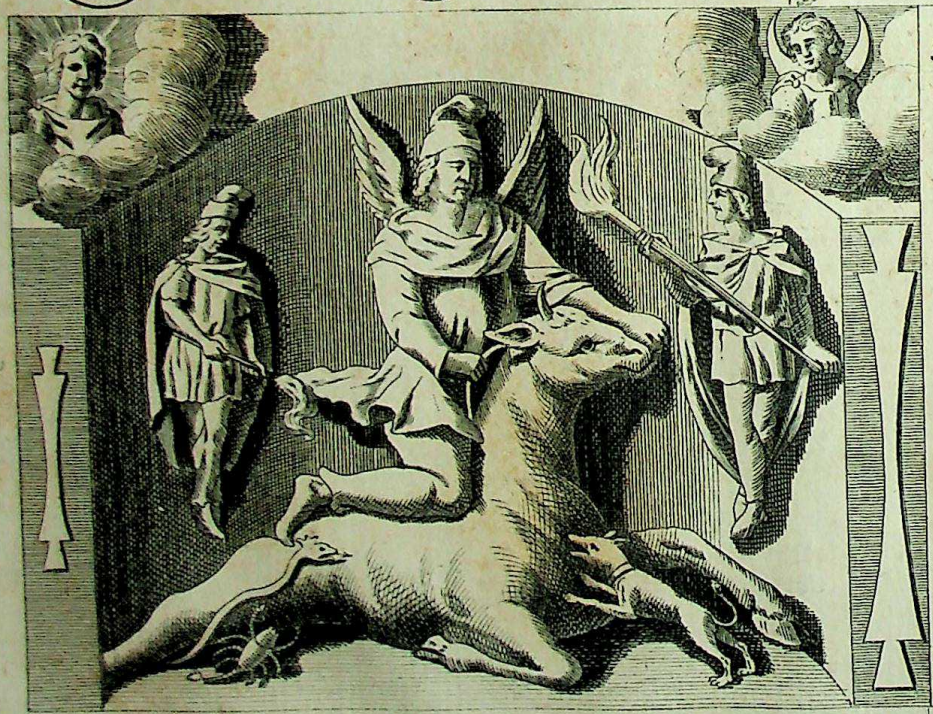
* Rabbi Menachem cited by Rittangel in the notes to his edition of the Sephir Jetzirah, p. 193.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

may be very plainly traced both in the apocryphal and genuine books of Scripture. This rabbinical notion of the THREE LIGHTS discovers itself in the book of Wisdom vii. 26. WISDOM (Chochma, the second Sephirah) *is the* BRIGHTNESS *of the* EVERLASTING LIGHT, *the* UNSPOTTED MIRROR *of the power of God, and the* IMAGE *of his goodness.* An expression also remarkably similar occurs in St. Paul himself, who, having been brought up at the feet of Gamaliel, was, we may well suppose, fully acquainted with all the doctrines of the ancient synagogue; for, speaking of Christ, he calls him *the* BRIGHTNESS *of his Father's* GLORY, *and the* EXPRESS IMAGE *of his person.* Heb. i. 3. It is not improbable that, in allusion to this very ancient symbol of the Tree of the Sephiroth, in various parts of the Old Testament, the Logos himself is figuratively denominated THE BRANCH. We find in Zechariah iii. 8, Jehovah, speaking of the Messiah, declares, *Behold I will bring forth my servant, the* BRANCH; and again, in the same prophet vi. 12, the Messiah is called, *the man whose name shall be* THE BRANCH, *and he shall* GROW UP OUT *of his place,* that is, obs rves Lowth on the passage, from the STOCK or family of David, *and he shall build the temple of the Lord.*

It

Hebrew Symbols allusive to the Trinity.

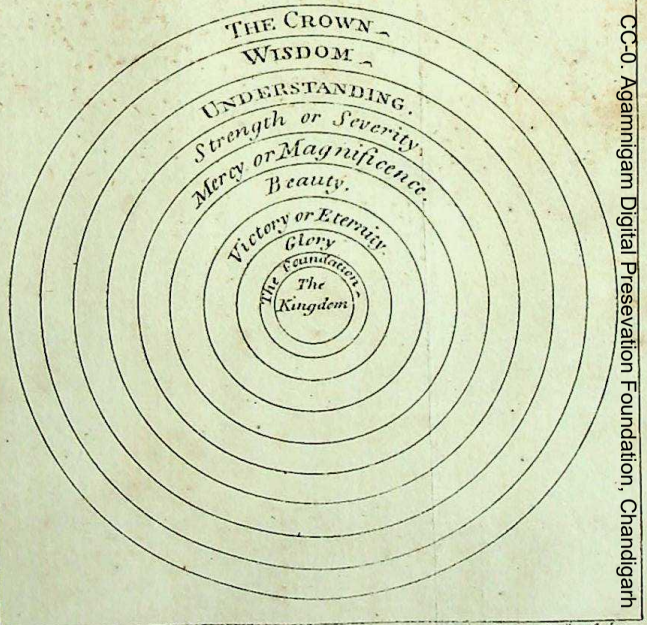


ANCIENT SCULPTURE. *on a* ROCK *representing* TRIPLASIOS MITHRAS; *the deity of the ancient* PERSIANS, *whence* STATIUS *probably drew the following description:*

. . . . *seu* PERSEI *sub rupibus* ANTRI,
Indignata sequi torquentem cornua MITHRAM.

From Hyde.

Table of the SEPHIROTHS *in Circles.*



Barlow sculp

Of these SEPHIROTHS, *or* CELESTIAL SPLENDORS, *the three* SUPERIOUR *denote the* THREE HYPOSTASES *in the* DIVINE ESSENCE; *and afford indubitable evidence that the ancient Hebrews had those notions of a* TRINITY, *which are denied, or forgotten, by their descendants.*

from Basnage.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

It is of these three ſuperior Sephiroth, of theſe ſublime and living Spirits, who from all eternity have dwelt together "in the ſecret and profound abyſs of the Divinity, in the centre of inacceſſible light," that rabbi Iſaac, another famous commentator on the Jetzirah, ſpeaks, when he rapturouſly calls them, Numerationes altiſſimas, quæ poſſident thronum unum, in quo ſedet SANCTUS, SANCTUS, SANCTUS, DOMINUS DEUS SABAOTH.* It is of theſe that rabbi Akiba himſelf, as cited in the ſame Sephir Jetzirah, ſixteen hundred years ago ſaid, Unus eſt Spiritus Deorum viventium, Vox, et SPIRITUS, et VERBUM; et hic eſt Spiritus Sanctitatis.† It is of theſe that the often-cited rabbi S. Hagahon uſes terms nearly ſimilar, Unus eſt Spiritus Deorum viventium, Vox, SPIRITUS, et VERBUM, quæ UNUM ſunt. And, finally, it is of theſe that the great Rambam, (that is, Maimonides,) the moſt illuſtrious of all their rabbies, bears this ſolemn teſtimony, CORONA SUMMA primordialis eſt Spiritus Deorum viventium, et SAPIENTIA ejus eſt Spiritus de Spiritu, et INTELLIGENTIÆ aquæ ex Spiritu. Et tametſi res horum myſteriorum diſtinguan-

* Jetzirah apud Kircher, tom ii. p. 292.

† Jetzirah cum notis Rittangel, cap. i. ſec. 9.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tur in SAPIENTIA, INTELLIGENTIA, et SCIENTIA, nulla tamen inter eas distinctio quoad essentiam est, quia FINIS ejus annexus est PRINCIPIO ejus, et PRINCIPIUM FINI ejus, et MEDIUM comprehenditur ab eis.* More pointed attestation than the above, and under their own hand, cannot well be brought in proof, that the ancient Jewish rabbi did, in reality, conceive the three first SEPHIROTH, or SPLENDORS, to shine with a degree of lustre peculiar and intrinsic; that THEY were BEINGS eternal and intellectual, while the remaining Sephiroth were nothing more than the perfections and attributes of Deity.

The names of those Sephiroth are GEDULAH, Strength or Severity; GEBUTAH, Mercy or Magnificence; TIPHEROTH, Beauty; NERSAH, Victory or Eternity; HOD, Glory; JESOD, the Foundation; MALCUTH, or the Kingdom. This is the order in which they are arranged in the circular table engraved in the work of M. Basnage, of which I have presented the reader with a copy. The circle, being the most perfect of figures, denotes the perfection of Deity and its attributes. That Deity, infinite in his nature, and otherwise incomprehensible to man, has chosen to manifest

* Rambam, apud Kircher, tom. ii. p. 293.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſeſt himſelf by his attributes, as the ſoul manifeſts herſelf by acts of wiſdom and virtue. As the virtue, latent in the coal, is diſplayed by the flame which it diffuſes, ſo is the glory of the Deity revealed by the emanations which proceed from him. To illuſtrate their ſentiments, the Jews have imagined certain CONDUITS, or CANALS, through which the influences of the Splendors are communicated, and glide into one another. The PERFECTIONS of God are the pillars which ſupport the univerſe. MERCY illumines JUSTICE, and BEAUTY decorates STRENGTH. The ſephirotic canals, which are twenty-two in number, correſponding to that of the letters of the Hebrew alphabet, convey their influences throughout the whole circumference of creation, harmonizing all the orders of being, and regulating all the operations of nature. Theſe canals never aſcend; for, as the ſource of the terreſtrial rivers is in the lofty and inacceſſible mountains, ſo does the celeſtial ſtream of the Sephiroth ſpring up out of the remote and inexhauſtible fountain of the Godhead. The romantic imaginations of the rabbi have conceived no leſs than fifty GATES, which are ſo many degrees of wiſdom, and ſo many avenues to the attainment of ſublime and myſterious truths. It is incumbent

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

on men that they ſtudy the MYSTERIES before they can receive the influx of DIVINE LIGHT. But the progreſs through theſe gates of the candidate for celeſtial wiſdom is exceedingly ſlow, and obſtructed by numerous difficulties. Moſes is recorded to have paſſed through the forty-ninth, and Joſhua, his ſucceſſor, to have reached the forty-eighth; but neither Moſes himſelf, nor even Solomon, who in wiſdom ſurpaſſed all mankind, could ever open the fiftieth gate, which leads immediately into the preſence of the En Saph, the infinite and omnipotent God, whom no mortal ever yet beheld nor could fully comprehend.*

I ſhould not have dwelt ſo long on theſe particulars, but for the very ſtriking reſemblance which ſubſiſts between this relation and what has previouſly occurred concerning the rites of initiation into the Mithratic and Eleuſinian myſteries; the θεια φωτα, or DIVINE LIGHTS, diſplayed in them, during that ſplendid exhibition, to the view of the INITIATED; and the INTELLECTUAL LADDER and SIDEREAL GATES, mentioned in Celſus.

That paſſage cited from Celſus, in page 279 of this volume, in which the ſidereal metempſychoſis, or migration of the ſoul through the

* Baſnage and the rabbies there cited, p. 189.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the SEVEN PLANETARY GATES is ſymbolically repreſented, is a very curious fragment of antiquity, for which we are obliged to Origen, who was engaged in a theological controverſy with that philoſopher: it is likewiſe a very valuable one, becauſe we find no ſuch particular information relative to the Mithratic rites, once ſo predominant throughout Aſia, in any other of the ancient writers on that ſubject. Celſus poſſibly might have converſed with ſome Perſian who had been initiated into thoſe profound myſteries in which the metempſychoſis was ſo early propagated, and the ſymbols of the doctrine itſelf ſo conſpicuouſly diſplayed. The general prevalence of that doctrine in the remoteſt periods in Perſia, India, and Egypt, exhibits another proof that they muſt all have originally derived it from ſome common ſource, the corrupted branch of one great family; and it came to the Perſians through the medium of that Zoroaſter, or Belus, whoſe name indicates him to have been the earlieſt aſtronomer; who built the firſt obſervatory; and who firſt taught mankind the worſhip of the planets. How far the ancient Jews ſanctioned with their aſſent the doctrine of the metempſychoſis will be diſcuſſed hereafter when we conſider the Zoroaſtrian Oracles; but that they were

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

no ſtrangers to the ſymbol is evident ſo early as the age of the patriarch Jacob, who not only beheld that MIGHTY LADDER ſet upon the earth, the top of which reached up to heaven, and on which the angelic beings *aſcended and deſcended*, but at the ſight exclaimed, *Surely this is none other than the* HOUSE OF GOD, *and this is the* GATE OF HEAVEN! Here then is a moſt ancient patriarchal notion plainly taken up and propagated afterwards in the Gentile world, but flouriſhing among the Jews BEFORE THEIR SOJOURNING IN EGYPT. Indeed I cannot help remarking, that the farther we advance in our compariſon of the ſciences prevailing among the moſt ancient Hebrews and thoſe flouriſhing during the earlieſt periods among the other nations of the eaſt, we ſhall diſcover additional and more powerful arguments in ſupport of the hypotheſis, of which ſome faint outlines are drawn in the preface of this volume; that all the ſciences and theology of the ancient world originally came, not from Egypt, but from Chaldæa, and, in particular, that aſtronomy, the nobleſt of them, was carried in that part of Aſia to a high point of improvement before it began to be cultivated in Egypt. In the book of Job many paſſages have been pointed out by Mr. Coſtard in proof of this aſſertion, and ſtrong

additional

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

additional evidence will hereafter be adduced by myſelf. As we penetrate deeper into the myſtery of the Hebrew Sephiroth, we find circumſtances open which evince it to have been at once a phyſical and a theological ſymbol, and, to me it appears indubitable, that the primitive idea altogether originated in aſtronomical ſpeculations. It is neceſſary then to acquaint the reader that theſe FIFTY GATES of wiſdom are diſtinguiſhed by the Hebrew myſtagogues into FIVE chief ones, each of which comprehends ten. The three former of theſe greater gates include the knowledge of the firſt principles of things, and, in paſſing through them, the ſoul is buſied in diſcuſſing the nature of the firſt matter, of the gloomy chaos, of the immenſe void, and of the elements; the mineral and vegetable creation; inſects, reptiles, fiſhes, birds, and quadrupeds; and, finally, of the creation of man, of his faculties, ſenſes, and various other particulars of a deep metaphyſical kind. But it is the FOURTH GATE which in a ſingular manner claims our attention; for, through that gate, we are immediately introduced into the planetary world, and all the wonders of aſtronomy, as far as then known, are exhibited to our view. There we find one of the names of the *ſeven planets*, and one of the *ſe-*

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ven angels who direct their course, allotted to each of the inferior Sephiroth, and upon this I found my conjecture that the whole might originally be an astronomical symbol; the oldest, doubtless, in the post-diluvian world, and possibly tinctured with the wisdom of the antediluvians. Hence, probably, the SEVEN GATES erected in the caverns of Mithra: hence the brahmin CHAR ASHERUM,* or FOUR DEGREES of Hindoo probation, if not the whole body of science and theology inculcated in the four VEDAS, or books of knowledge: hence the excruciating trials, still more severe than those in India, through which the aspirant in the Persian mysteries was compelled to toil while he passed the TWENTY-FOUR degrees of probation and suffered the dreadful fast of FIFTY DAYS:† hence were derived the Zoroastrian Wisdom and the Chaldaic Theurgy as well as their magic and other dark arts of divination, which spread thence to Egypt, to Greece, and from those countries throughout the whole world.

The conjecture of the Sephiroth being of astronomical original is not a little strengthened by

* When I come to the consideration of the CHAR ASHERUM, I shall compare the sufferings of the Brahmin and Persian candidates for initiation, which were of a nature appalling and tremendous, being plunged in alternate baths of flame and water.

† See Porphyry de Abstinentia, cap. 6, sect. 18.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

by their very name of CELESTIAL BRIGHTNESSES, as if we ſhould ſay the SAPPHIRES of the Sky, and by the Hebrew title prefixed to the fourth gate of wiſdom, in the cabala Hebrœorum, of which the tranſlation is, MUNDUS SPHÆRARUM. In this table the three ſuperior Sephiroth are denominated, the firſt, Cœlum Empyreum; the ſecond, Primum Mobile; the third, Firmamentum; that is, the THREE HEAVENS: while to the ſeven inferior, according to the order of their numeration, are aſſigned the names of the SEVEN PLANETS, or the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, and Mars. Conſonant to the ancient idea mentioned before of the ſtars being *animated intelligences*, the Hebrews appointed to theſe ſeven planets, as they did to all the ſtars, preſiding angels, whoſe names are Raphael, Haniel, Michael, Gabriel, Zaphkiel, Zadkiel, Gamalel; and theſe probably are the ſame with the SEVEN MINISTRING ANGELS, that, in the Revelations, are ſaid to ſtand before the throne of God. This circumſtance, alone, if duly conſidered, exhibits the moſt direct corroborative teſtimony of the inferior point of view in which the Jews regarded the SEVEN LAST SEPHIROTH.*

One

* See Œdip. Ægypt. tom. ii. p. 520, and Baſnage, p. 11.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

One of the moſt ancient ſymbolical repreſentations of a triune power exiſting in the Godhead, and one the moſt of all illuſtrative of the ideas entertained by the Jews on this ſubject, is that which I am now about to exhibit to the reader. It is the ancient mode by which they deſignated the name Jehovah, and, if Kircher may be credited, it is at this day to be ſeen in the old Hebrew manuſcripts of the Vatican. The reader has already received ſome intimation of the profound veneration in which the Jews have ever holden this ineffable name. But the cabbaliſts have exceeded all bounds in their romantic panegyrics upon its awful properties and wonderful perfections. At the pronunciation of this auguſt name, thoſe rhapſodiſts affirm, all nature trembles. The angels feel the motion of the univerſe, and aſk one another with aſtoniſhment whence comes this concuſſion of the world. Scripture itſelf ſeems to authoriſe the moſt profound veneration for it, ſince it was of this name that the royal pſalmiſt exclaimed, *O Lord God, how excellent is* THY NAME *in all the earth.* Every letter that contributes to the formation of it is of the moſt deep and myſterious import. The ', or jod, which is the firſt, denotes the thought, the idea, of God. It is a RAY of LIGHT! ſay the enraptured

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

enraptured cabbaliſts, which darts a luſtre too tranſcendant to be contemplated by mortal eye;* it is a POINT, at which thought pauſes, and imagination itſelf grows giddy and confounded. "Man," ſays M. Baſnage, citing the rabbies, "Man may lawfully roll his thoughts from one end of heaven to the other, but they cannot approach that inacceſſible LIGHT, that primitive exiſtence, contained in the letter jod."† To the other letters in this ineffable name ſcarcely leſs wonders are attributed; but what muſt be conſidered as very remarkable, is, that, according to Kircher, the ancient Jews abſolutely applied the three firſt letters of this name to denote the three ſuperior Sephiroth; and he remarks, that, in fact, there are but three diſtinct letters in the word, which are, jod, he, and vau, the laſt letter being only a repetition of the ſecond. The initial י, jod, therefore, denotes the fons et principium, or firſt hypoſtaſis; the ה, he, being one of their double or compounded letters, is properly applied to expreſs the ſecond hypoſtaſis, who unites, in his own perſon, two natures, the

* See, in page 581, the CORONAL RADII, by which were deſignated the THREE JODS by which they anciently ſymbolized the name Jehovah.

† M. Baſnage's Hiſt. of the Jews, p. 193.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the divine and the human; while the medial ו, vau, which is copulative, combining the letters preceding and ſubſequent, is as juſt an emblem of the Holy Spirit; of that Spirit, qui, cum ſit amor Patris et Filii, quo ſe invicem amant, recte nexus et copula utriuſque nuncupatur. Quarta vero litera ה, he, ſecundæ juncta in יהוה, Jehovah, duplicem in filio naturam deſignat: ה equidem poſt י, *divinam*; ה vero poſt ו, *humanam*.* This curious information is tranſcribed by Kircher from Galatinus who quotes rabbinnical authorities in proof of his aſſertions. Leſt, however, theſe writers ſhould be thought fanciful and the evidence ſuſpicious, I ſhall immediately proceed to produce evidence more directly in point, and from as high authority as can be brought.

One of the profoundeſt ſcholars that ever flouriſhed in the annals of Hebrew literature, ſince the æra of Chriſtianity, was Buxtorf, the younger; and his treatiſe on the ten names of God is deſervedly holden, even by the Jews themſelves, in a degree of reſpect with which they honour few Chriſtian writers beſide. His remarks on the moſt venerated title, יהוה, Jehovah, particularly merit our attention, ſince

* Œdip. Egypt. tom. ii. p. 234.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſince they open new ſources of information, and unfold the moſt ſecret myſteries of the cabbaliſts. This name, ſays Buxtorf, ſignifies ENS, EXISTENS A SEIPSO, ab æterno et in æternum, omnibuſque aliis extra ſe eſſentiam et exiſtentiam communicans; the Being exiſting of neceſſity from all eternity and to eternity, and communicating to all things being and ſubſtance. In another place, conſonant to a phraſe of St. John in the apocalypſe, he aſſerts that Jehovah ſignifies the Being WHO IS, and WHO WAS, and WHO IS TO COME; and remarks that the letters, which compoſe the word, in a ſingular manner illuſtrate the meaning of it; nam, litera JOD ab initio, characterica eſt *futuri*: VAU in medio, participii, temporis *preſentis*: HE, in fine, cum Kametz ſubſcripto, *præteriti*. Accordingly, adds Buxtorf, God was pleaſed myſtically to reveal and typify himſelf under that name to Moſes, Exodus 14 and 15, FUI, SUM, ERO.*

According to this author, In antiquis paraphraſibus Chaldaicis manuſcriptis Judæorum, nomen hoc TETRAGRAMMATON ſcribitur per TRIA JOD cum ſubſcripto Kamets; et,

* Vide Buxtorfi Diſſert. de nominibus Dei Hebraicis apud alias Diſſert. p. 241, 242, edit. Baſil, quarto, 1662.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

et, nonunquam, circulo incluſa. Tria jod putant denotare tres hypoſtaſes; tria jod, tres æquales hypoſtaſes; unicum Kametz, tribus illis ſubſcriptum, eſſentiam unicam tribus perſonis communem.* "It is affirmed, that, in the ancient Chaldee paraphraſes, preſerved in manuſcript among the Jews, the ſacred Tetragrammaton is written after the following manner. They drew three jods with the point Kametz placed underneath, and ſometimes incloſed the whole in a circle. The THREE JODS were ſo drawn to mark the THREE HYPOSTASES in the divine nature. EQUAL in ſize, and ſimilar in form, they denoted the CO-EQUALITY of thoſe perſons. By the ſingle KAMETZ, placed underneath, they meant to ſymbolize the UNITY of the eſſence, common to each perſon. The author of a rabbinical book, cited by Kircher and entitled PARDES, confirms the fact thus related by Buxtorf in the following expreſs words, *Quod ab myſterium hoc nomen ſcribunt* TRIBUS JOD; and Lilius Gyraldus† aſſerts the ſame thing, Apud antiquos quoſdam Hebræos legimus hac ſignificatione notatum, tribus videlicet jod literis, quæ circulo concludebantur, ſuppoſito puncto Chametz

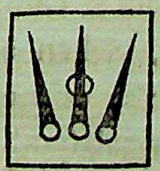
* Ibid. p. 260.

† Lilii Gyraldi Hiſt. Deorum, Syntagma i. p. 2.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Chametz hoc modo:

There is no occaſion to collect additional evidence on this ſubject from Hebrew authorities, ſince, as I have already remarked, Kircher affirms, that to his own knowledge all the moſt ancient Hebrew manuſcrips of the Bible in the Vatican exhibit the Tetragrammaton thus written. Nor was this the only emblematical deſign by which the ancient rabbies have diſcovered to poſterity their true ſentiments on this ſubject, ſo obſtinately denied by their deſcendants; for, Galatine has proved that they ſometimes deſignated the myſterious name of God by three radii, or points, diſpoſed in the form of a crown,* after the following manner:



and Johannes Hortenſius, in a book written expreſſly on the myſtical ſignification of the Hebrew letters, and cited in the original by Kircher, thus corroborates his aſſertions: Veteres, aliâ ratione, ſcribebant Jehovah; aliâ,

* Galatinus, lib. ii. cap. x. fol. 49 and 50.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

aliâ, legebant. Quidam id, TRIBUS JOD, quidam TRIBUS APICIBUS, ad trium divinarum proprietatum judicandum, ſcribebant.

The Jews apply the letters of the Hebrew alphabet to numerical purpoſes, and Calmet informs us, that they believe all the letters of that alphabet depend upon the name JEHOVAH. They caſt up, therefore, the ſum and value of thoſe which compoſe that name, and frame, thence, one of *twelve*, mentioned but not explained in a preceding note; i. e. the HEMMIMPHORAS: another of *forty-two*, of which a ſpecimen occurred in a former page: and a third of *ſeventy-two* letters, which is endued with a more wonderful potency than all.

If the reader ſhould be deſirous of knowing more about the power aſcribed to ſacred names and myſtic numbers by the ancient Hebrews, from whom it cannot be doubted but that Pythagoras, when at Babylon, ſtole his ſacred TETRACTYS, or quaternion of letters, and other numerical ſymbols, he may conſult M. Baſnage, lib. ii. cap. 13 and 14, who has entered extenſively into that curious ſubject. Various tables of theſe ſacred numerical calculations are alſo exhibited among the Cabbala Hebræorum in the ſecond volume of the OEdipus Ægyptiacus; and, though they may appear

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

pear trifling, yet they riſe to infinite magnitude and importance, when any doctrine, ſo momentous as that under diſcuſſion, can be proved thence not only to have been admitted into their creed, but to have been the ſubject of extenſive ſpeculation and of profound reſearch. This is apparent from the following remark of the ſame celebrated and holy rabbi, from whom the Hebrew paſſage was cited in page 536 preceding. Ex nomine duodecim literarum, emanat nomen 42 literarum, quod eſt, PATER DEUS, FILIUS DEUS, SPIRITUS SANCTUS DEUS, TRINUS IN UNO ET UNUS IN TRINO, quæ in Hebraico 42 literæ. The cautious rabbi immediately ſubjoins, Notare autem debes, hæc nomina eſſe ex divinis arcanis, quæ à quocunque occultari debent, quouſque veniat MESSIAS JUSTUS NOSTER. *Illa tibi patefeci; tu vero ea occulta fortiter.*

I have obſerved, in a preceding page, that the author of the Zohar muſt have been convinced of this diſtinction in the divine nature, ſince he brings the Hebrew letter SCHIN as a ſymbol of that diſtinction. He aſſerts, that

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the three BRANCHES, ariſing out of the ROOT of this letter, are an emblem of the heavenly FATHERS, whom he denominates, JEHOVAH, OUR LORD, JEHOVAH.* This compariſon, indeed, was natural enough to an author, who, according to a paſſage cited before, had exclaimed, Veni, et vide myſterium verbi ELOHIM! Sunt TRES GRADUS, et quilibet gradus per ſe diſtinctus; veruntamen ſunt UNUS, et in unum conjuguntur, nec unus ab altero dividitur.† I am inclined to think, that in this very compariſon there is ſtill a latent alluſion to the TREE of the SEPHIROTH; for, we ſee the parellel extended both to the ROOT and the BRANCHES of this letter. Whether or not there be any truth in the obſervation, it is ſtill very remarkable, that this Hebrew letter, ש, is the firſt of the word, שדי, SHADDAI, or Almighty, one of the appropriate and incommunicable names of God. Schindler and other Hebrew lexicographers repreſent it as exhibiting the figure of a TRIDENT, and as a letter of a high myſtical import among the cabbaliſts. In the more ancient Samaritan character the ſtrokes of this letter are ſtill more equal, and the idea

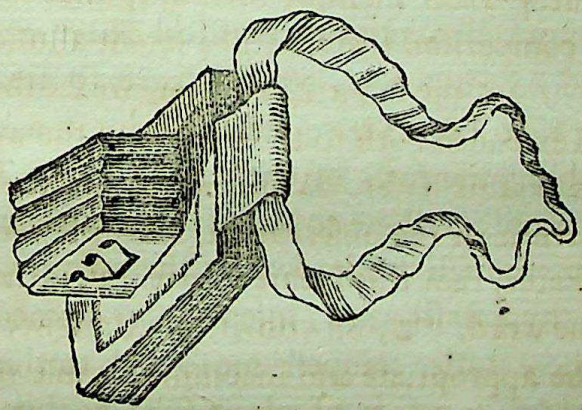
* Zohar, fol. 54, col. 2; and Dr. Allix, p. 170.

† R. Simeon Ben. Jochai, in Zohar, ad 6 Levitici ſectionem.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

idea of co-equality, therefore, more exactly expreſſed: but diſtinct traces of both thoſe letters are evidently diſcernible in the Perſian and Arabian Schin, of which latter language Sir William Jones, in the preface to his Perſian grammar, aſſerts, that the Hebrew, the Chaldaic, the Syriac, and the Ethiopian, tongues, are only dialects.

THE HEAD-PHYLACTERY OF THE JEWS COPIED FROM SURENHUSIUS.



Surenhuſius, in his notes upon the Miſchna,* giving an account, from rabbi Maimonides, of the TEPHILIM, or phylacteries, which the Jews were accuſtomed to wear, aſſerts, that, on the outſide of the phylactery for the head, both before and behind, this letter

* Vide THE MISCHNA, tom. i. p. 9. edit. fol. Amſterdam, 1698; where the reader will find all the ſpecies of phylacteries accurately engraved.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

was cut ſo high and deep as to be diſtinctly viſible, and ſtrikingly to attract the eye. In the phylacteries, or MEZUZOTH, which they faſtened round the left arm, the ſame word שד"י, SHADDAI, was inſcribed at length; and the reader will be pleaſed to remark, that this very word contains both the SCHIN, the acknowledged ſymbol of the three hypoſtaſes, and the JOD, the initial letter of the word Jehovah. Calmet adds ſomewhat ſtill farther remarkable; for, according to him, the old Jews not only wore this myſtical letter on the phylactery, but took eſpecial care to tie the thong that bound it round the arm in a knot reſembling the form of the letter JOD.* This was, doubtleſs, done to expreſs that UNITY, by which, though we know not the manner, the three hypoſtaſes are inſeparably connected. And here juſtice compells me to add, to the honour of that nation of whoſe ſublime theology this tenet forms the predominant feature, and that which diſtinguiſhed them in ſo remarkable a manner from the ſurrounding nations, involved as thoſe nations were in a barbarous and boundleſs polytheiſm, that, by whatever ſymbolical alluſions they anciently figured out the PLURALITY of the perſons, they, at the ſame time, conſtantly and

* See Calmet's Dict. on the word phylactery.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

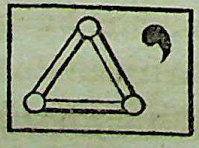
and decisively marked the UNITY of the essence. Besides the evidence just adduced, I have exhibited instances of their rigid adherence to this maxim in the CIRCLE that included the three jods, as well as in the ROOT of the branching tree of the Sephiroth and of the letter schin. I shall now produce an additional proof of this assertion in the figurative way by which they anciently designated the JOD, that important and mystical letter, concerning which so much has been already said.

The reader has been informed from Sir William Jones that the Hindoos have a sacred alphabet, the characters composing which are believed to have been taught to the brahmins by a voice from heaven, as well as that the Egyptians also had a sacred sacerdotal language, in which were wrapped up the most awful mysteries of their theology, and to which they equally assigned a celestial origin. The Jews, in their assertions, are by no means behind their Asiatic and African competitors for *literary* renown, since they boast of a celestial and mystical alphabet communicated by angels to the patriarchs, their ancestors.* This alphabet may with more truth than either of the others be called CELESTIAL, since the charac-

* See this alphabet in Œdip. Egypt. tom. ii. p. 105.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ters that compoſe it were, in the earlieſt ages, applied in the very ſame manner as Bayer, in modern times, made uſe of the letters of the Greek alphabet more diſtinctly to mark the poſition of the ſtars in the various conſtellations. The plate, which diſplays thoſe letters thus applied, is a moſt curious remnant of Jewiſh antiquities, to be ſeen in the Pantheon Hebraicum, and I may poſſibly, hereafter, borrow it from Kircher to illuſtrate my ſentiments on the early proficiency of the Hebrew patriarchs in aſtronomical ſcience. For the preſent I mention it only to remark the proof which it affords how early the Jews entertained the notions of a heavenly TRIAD, and yet how anxious they were at the ſame time to expreſs the UNITY. The Hebrew JOD, then in that alphabet, is deſignated by an EQUILATERAL TRIANGLE to denote the former, and a SINGLE JOD to ſhadow out the latter, in the following manner:



If any body ſhould, in anſwer to this, contend, that the Jews might have borrowed the notion of thus repreſenting the three divine hypoſtaſes from the Egyptians, among whom I have, myſelf, repeatedly obſerved this

geometrical

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

geometrical figure was a known emblem of Deity; I ſhall not violently diſpute that point in favour of the Jews, in oppoſition to the people who, probably, of all other nations, firſt cultivated the ſcience of geometry, but ſhall only remark, that though a ceded, it would by no means be a proved, point. I ſhall leave it to the reader's reflection, and to what may be the reſult, in his mind, of a compariſon of this with other kindred ſymbols, previouſly produced.

Another evident and memorable token of the belief in this myſtery of the ancient Hebrews is the manner in which, it has been already remarked, the high prieſt was annually accuſtomed to bleſs the aſſembled people. During this ceremony, he not only THREE TIMES* pronounced the eternal benediction quoted before from Numbers vi. 24, and each different time in a different accent; but, in the elevation of his hands, extended the three middle fingers of his right hand in ſo conſpicuous manner as to exhibit a manifeſt emblem of thoſe THREE HYPOSTASES, to whom the triple benediction and repetition of the word Jehovah, in a varied tone

* Kircher, to prove this cuſtom, gives the higheſt authority poſſible, that is Maimonides, "TERTIO, NON SINE ALTISSIMO MYTERIO, TESTE RAMBAM."

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

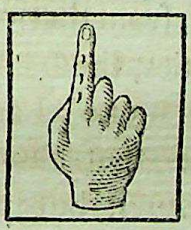
of voice, evidently pointed. I am credibly informed, that at this day, on certain high feſtivals and ſolemnities, this form of bleſſing the people is ſtill adhered to by the Jewiſh prieſts, but is attempted to be explained by them, as if alluſive to the three patriarchs, Abraham, Iſaac, and Jacob; an explanation, of which it may be doubted, whether it ſavours more of impiety or abſurdity. Captain INNYS, of Madras, will, I hope, excuſe my producing him as a voucher on ſo important a fact, as that the Mohammedan prieſts alſo, at preſent, uſe the ſame form; for, if I miſtake not, that gentleman informed me he had been an ocular witneſs of it in India. This is a very ſtrong collateral circumſtance; for, ſince it is notorious, that Mohammed was indebted for a conſiderable part of his theological knowledge to the ſecret inſtructions of a Jew,* he probably learned from that Jew the ſymbol, and it was conſequently practiſed in the Arabian moſques ſo early as the ſeventh century. Nor ought the circumſtance of the Mohammedan faith, inculcating in ſuch direct terms the unity of God, to be urged as any objection, ſince neither the Jew nor the impoſtor might have known the original

* See Mr. Sale's profound preliminary diſcourſe to the Koaun, and the article MOHAMMED in the General Dictionary.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

original cauſe or meaning of the uſage. The ſymbol itſelf is preſerved by Kircher, from whom the repreſentation annexed is copied.

The ſame author acquaints us, Reperio quoque, unico digito erecto, qui index dicitur, in quo tria internodia TRIA JOD exprimebant, veteres juramentum hoc modo præſtitiſſe;



which information I inſert, not that I lay any ſtreſs upon it, although the fact is curious enough, but on account of the intelligence contained in the latter part of the ſentence, where our author ſubjoins; quam conſuetudinem et Pythagoram, digito elato per TETRACTYN jurare ſolitam, in ſcholam ſuam tranſtuliſſe veriſimile eſt.* Indeed it is highly improbable, that Pythagoras, while he ſtole the ſacred name of the Hebrew Deity, ſhould neglect to imitate alſo

* Œdip. Ægypt. tom. ii. p. 241, ubi ſupra.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

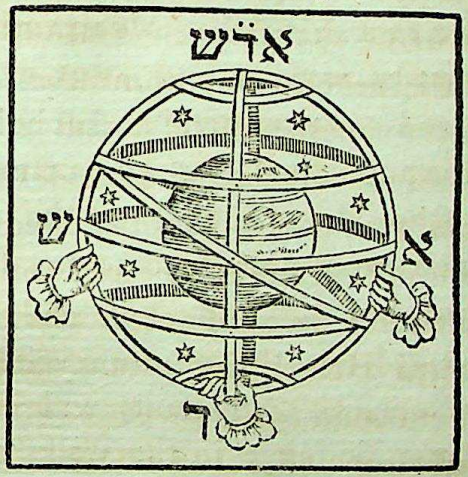
alſo the myſtic mode of deſignating that name, or ſymbolizing that Deity. This form of beſtowing the benediction, as mentioned above, he remarks in another place, is ſtill obſerved in many provinces under the juriſdiction of the Greek, and even the Roman, church; In hunc diem, non in Greca tantùm eccleſia, ſed et Latina, multis in locis adhuc moris eſſe intelligo; etſi moderni Hebræi, in odium ſanctæ fidei noſtræ, uno omiſſo jod, *plerumque* duobus tantùm id effigient ut ſequitur: ''.*

The laſt ſymbol, which I ſhall ſelect, in proof of theſe aſſertions, from that valuable repoſitory of Aſiatic antiquities, the OEdipus Ægyptiacus, is as remarkable a one as any of thoſe preceding, and proves that the Jews could not only *delineate ſpheres*, but that they thought the GLOBE, thus artificially repreſented, was, in reality, ſupported by three ſovereign, but coequal, hypoſtaſes, ſymbolized in a manner exactly conformable to the old Jewiſh notion, which I have ſhewn, in page 531 preceding, ſo remarkably diſplays itſelf in the paraphraſe of Jonathan, and that called the Jeruſalem Targum. It is a ſpecies of armillary ſphere, ſuſtained by THREE HANDS, and inſcribed with three Hebrew letters, the initials of three Hebrew words,

* Œdip. Ægypt. tom. ii. p. 115.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

words, ſignifying, TRUTH, JUDGEMENT, and PEACE.



From the rabbinical notion of the TWO HANDS of God, a notion at leaſt eighteen hundred years old, we ſhould be naturally led to conclude, that this was a very ancient ſymbol of the Triune Power that governed the world, and it was copied by our author from the beginning of a manuſcript commentary on the famous rabbinnical book, called PIRCKE AVOTH. Rabbi Gamalides, who compoſed that commentary, thus explains the ſymbol which formed poſſibly the frontiſpiece of his volume, " Super TRIA mundus ſubſiſtit, ſupra Veritatem, ſupra Judicium et Pacem; juxta quod dicitur: Veritas, et Judicium, et Pax, judicant in portis veſtris. Theſe words were doubtleſs intended by this rabbi as alluſive to the omnipotent Judge of all the earth, to THAT ANCIENT OF DAYS before

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

before whom the JUDGEMENT *was ſet and the books were opened*; to that MESSIAH, who declared that he was, at once, THE WAY, THE TRUTH, and THE LIFE; and to that holy RUAH, who is the author and giver OF ALL PEACE.

The ſtupendous ſymbol of the HEBREW CHERUBIM muſt now become the ſubject of our extenſive diſquiſition: a ſymbol, which, I have obſerved, in the minute inveſtigation of the objects which compoſe it, will compel us to take a wide range in the walks of Aſiatic theology and philoſophy, and will gradually lead us back to that point from which we have ſo long diverged, but which we have not entirely neglected, during this digreſſion, the theological rites of Hindoſtan, in which the grand TRIAD, Brahma, Veeſhnu, and Seeva, bear ſo prominent and conſpicuous a part.

In the works of Philo Judæus there is an expreſs diſſertation upon the Cherubim, in which that writer repeatedly aſſerts, that thoſe TWO POWERS in God, which we have ſeen the paraphraſts denominate the TWO HANDS of God, are ſymbolized by the cherubic figures of the ark, in alluſion to which, it is ſaid, *God dwelleth between the Cherubim.* The learned Bochart, in his treatiſe De Animalibus Sacræ Scripturæ, and Spencer, De Origine Arcæ et Cherubinorum,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Cherubinorum, have likewiſe entered very deeply into the inveſtigation of this Hebrew hieroglyphic. There is one point, however, in which I feel myſelf compelled to differ from Spencer and other writers who have propagated opinions ſimilar to thoſe which he has laboured to ſupport, viz. that this ſymbol owed its origin to the connection of the Jews with the Egyptians, becauſe Cherubim is the plural of CHERUB,* a Hebrew word ſignifying *to plow*, and the god Apis was worſhipped in Egypt under the figure of an ox, the face of which animal one of the four aſpects of the Cherubim is repreſented to poſſeſs. I cannot but conſider this hypotheſis as an inſult to the majeſty of that ſupreme Being whoſe awful denunciations were conſtantly directed againſt the baſe idolatry of Egypt, as well as degrading to the character of his prophet. Let us, in the firſt place, attentively conſider what is related concerning the Cherubim in the prophetic viſion of Ezekiel; and then advert to what Philo and Joſephus, who muſt be ſuppoſed fully to know, and accurately to report, the ſentiments of their nation, have obſerved upon this head. It may be truly ſaid of the deſcription

* Spencer, de Legibus Hebræorum, p. 763, edit fol. Cantab. 1685.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſcription in Ezekiel, of which, however, ſince it extends through nearly the whole of the firſt chapter of that prophet, I can only inſert the outlines in theſe pages, that, in grandeur of idea and energy of expreſſion, it as far ſurpaſſes the loftieſt ſtrains of Homer and the moſt celebrated Gentile authors, as, in the opinion of the great critic Longinus, the account which Moſes gives of the creation does all their relations of the coſmogony.

At the commencement of this ſublime book, which is properly aſſerted by Lowth to abound with that ſpecies of eloquence to which the Greek rhetoricians give the denomination of δεινωσις, and which Rapin calls *le terrible*, the prophet repreſents himſelf as ſojourning, amidſt the ſorrowful captives of Judah, on the banks of the CHEBAR, when, to his aſtoniſhed view, *the heavens were opened, and he ſaw viſions of God.* This ſtupendous appearance of the GLORY OF JEHOVAH, which immediately took place, is repreſented by him as preceded by a whirlwind from the north, attended with *a great cloud*, and a fire *infolding itſelf*, that is, ſpiral, while a brightneſs iſſued from the centre of it, vivid and tranſparent as *the colour of amber.* The four ſacred animals that ſupported the everlaſting throne which reſembled

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

bled the ſapphire, and on which ſate the LIKENESS OF A MAN, whoſe appearance *from his loins upwards*, and *from his loins downwards*, was like that of an ardent flame encircled with variegated ſplendors, ſuch as are viſible in the *bow that is in the cloud in the day of rain*, exhibited to Ezekiel a four-fold aſpect. They had each the face of a man, they had likewiſe *the face of a lion, and the face of an ox; they four alſo had the face of an eagle.* They had each *four wings* which were joined one to another, and the noiſe of thoſe wings, when they moved, was loud as *the noiſe of great waters*, awful *as the voice of the Almighty: and the likeneſs of the firmament upon the heads of the living creatures was as the colour of the terrible chryſtal ſtretched forth over their heads above.* This magnificent chariot of the Deity is likewiſe ſaid to have *wheels of the colour of a beryl*, that is, azure, the colour of the ſky, wheel within wheel, or, as Jonathan's paraphraſe tranſlates the word *ophannim*, SPHERE within SPHERE; and thoſe wheels had rings or ſtrakes full of eyes, *ſo high that they were dreadful*; that is, obſerves Lowth, their circumference was ſo vaſt as to raiſe terror in the prophet who beheld them.*

Such

* Lowth, on Ezekiel, cap. i. 18. See alſo the whole chapter.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Such is the lofty deſcription of the chariot that conveyed the perſonified SHECHINAH, the GOD MAN, who, in the likeneſs of the rainbow, ſat upon the ſapphire throne, and who, half human, half divine, in that appearance exhibited to the favoured prophet the myſtery of the future incarnation of the Λογος.

Thus are the three perſons in the Holy Trinity ſhadowed out under the ſimilitude of the three nobleſt animals in nature, the BULL, the lord of the plain; the LION, the king of the foreſt; and the EAGLE, the ſovereign of birds. But, though each of the ſacred Cherubic figures had the aſpect of thoſe auguſt animals, they had likewiſe the face of A MAN, to denote that the human nature was blended with the divine in him who condeſcended to take our nature upon himſelf, in that particular perſon of the divine triad who is emphatically called, *the Lion of the tribe of Judah.* In another chapter of this prophet it is ſaid, that *their whole body, and their backs, and their hands, and their wings, as well as the wheels, were full of eyes round about.* Ezekiel x. 12. This muſt be conſidered as a ſtriking and expreſſive emblem of the guardian vigilance of Providence all-ſeeing and omniſcient; while the multitude of wings, with which they are adorned, exhibits

to

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

to us as direct ſymbols of that powerful, that all-pervading, Spirit, which, while it darts through nature with a glance, is every where preſent to protect and defend us. So attached to this heavenly ſymbol were the Jews, that, when Solomon erected that ſtupendous temple which continued for ſo many ages the delight and boaſt of the Hebrew nation, we are told, 1 Kings vi. 29, *he carved all the walls of the houſe round about with ſculptured figures of Cherubim.* In the ſplendid viſion alſo, above-deſcribed, which Ezekiel was permitted to have of the new temple, to be formed upon the model of the old, it is ſaid, that the walls were adorned with carved-work of CHERUBIM *and palm-tree; ſo that a palm-tree was between a cherub and a cherub; and every cherub had two faces; ſo that the face of* A MAN *was toward the palm-tree on the one ſide, and the face of a* YOUNG LION *toward the palm-tree on the other ſide; it was made through all the houſe round about.* Ezekiel xli. 18, 19.

That the ſymbol of the Cherubim, as deſcribed in Ezekiel, and as accurately repreſented in an engraving of Calmet, did not owe its fabricaion to ideas engendered during the connection of the Jews with the Egyptians, I requeſt permiſſion to propoſe this additional ar-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

gument. The ſymbol itſelf is apparently of aſtronomical origin, and, in that light, I hope, without the imputation of aiming to engraft romantic and unfounded notions upon the exalted ſyſtem of the Hebrew theology, I may be permitted to conſider it. In fact, if underſtood in this point of view, it imparts great additional luſtre and ſublimity to that ſyſtem, ſince it repreſents the eternal throne of God to be eſtabliſhed upon ſo ſolid a baſis as the adamantine pillars of the univerſe, as exalted on high above the canopy of heaven, and ſupported by the rolling ſpheres. In fact, as I ſhall ſhew more at large hereafter, the lion, the bull, and the eagle, were among the moſt ancient and the moſt diſtinguiſhed of the forty-eight great conſtellations, into which the Aſiatic aſtronomers, according to Ulug Beg, not the leaſt celebrated among thoſe of more recent date, in the moſt early ages, divided the viſible heavens. Ut autem hæ ſtellæ â ſe invicem dignoſcantur, excogitatæ ſunt 48 figuræ, quarum 21 ad Boream zodiaci, 12 in ipſo zodiaco, et 15 ad auſtrum:* or, that theſe ſtars might be diſtinguiſhed each from the other, forty-eight figures

* See Ulug Beg, Tabulæ fixarum Stellarum, edit. Hyde, quarto, Oxon. 1665.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

figures of animals were fixed upon, by which they were designated; of these, 21 are situated to the north of the zodiac, 12 in the zodiac itself, and 15 to the south of it. This division was first made, as I shall likewise endeavour to demonstrate hereafter, not by the philosophers of Egypt, but by the progenitors of the human race, on the beautiful and spacious plains of Syria, where tradition places the seat of paradise. Although I am not so sanguine as to affirm, with Gale and others, that all the learning, for which Egypt was so celebrated, especially in point of astronomical research, was imported into it by the Patriarchs Joseph and Abraham, yet that the arts and sciences could not have had their birth in Egypt there is this very strong presumptive evidence. It was impossible for Egypt, and especially the DELTA of Egypt, to have originally been inhabited but by a race already considerably advanced in the principles of geometry; a people indued with previous skill to drain those vast marshes that probably overspread the face of the country, and to erect the stupendous dams necessary to fence off the inundating Nile.

That the learned among the Jews had made, at some distant period, from whatever

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

quarter derived, very conſiderable progreſs in aſtronomical and phyſical ſtudies, is indiſputably evident from what Joſephus obſerves in deſcribing the Tabernacle, its ornaments, and utenſils. According to that author,* the Tabernacle itſelf was fabricated to reſemble THE UNIVERSE. He affirms, that the twelve loaves, ordered by Moſes to be placed on the table, were emblematical of the TWELVE MONTHS which form the year; that, by branching out the candleſticks into SEVENTY parts, he ſecretly intimated the DECANI, or *ſeventy diviſions* of the planets; and that the ſeven lamps upon the candleſticks alluded to the courſes of the SEVEN PLANETS. He adds, that the two veils of the temple compoſed of *four different* materials were emblematical of the *four* elements; for, the fine linen which was made of *flax*, the produce of the earth, typified THE EARTH; the *purple tinge* ſhadowed out THE SEA, becauſe ſtained of that colour by the blood of a marine ſhell-fiſh; the DEEP BLUE was ſymbolical of the cærulean ſky, or THE AIR; and the *ſcarlet* is a natural emblem of FIRE. He extends the philoſophical allegory even to the blue and linen, that compoſed the veſtment of the high prieſt, to the ephod and the

* Antiq. Judaic, lib. iii. cap. 7, and the whole of Section 7.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the interwoven gold. He asserts, that the breast-plate, placed in the middle of that ephod, was typical of the earth placed in the CENTRE, and the ZONE, or girdle, which encompassed the high priest, of the ocean that surrounded the earth. The two sardonyxes on the high priest's shoulders, he contends, pointed out the SUN and MOON, and the TWELVE STONES imaged out the TWELVE SIGNS of the zodiac; the BLUE MITRE, decorated with a golden crown, and inscribed with the awful name of God, was emblematical of heaven itself and the Deity who resided there.* This account, by a Jewish historian, for which, however in some respects axaggerated, he had no doubt good TRADITIONAL ground to found his assertions upon, will not only prove how near even to the altar of their God the Hebrew philosophers carried their allusions of this speculative nature, but will, in some measure, justify my calling the Cherubim a SUBLIME ASTRONOMICAL SYMBOL.

I have had repeated occasion to observe, that before the invention of alphabetical characters, knowledge could only be communicated

* I have not the honour of being a MASON, but am informed, that, in the LODGES of that ORDER, many of these Jewish hieroglyphics, that ornamented the temple, erected by Solomon, are at this day scrupulously preserved.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

among mankind through the medium of hieroglyphics; and this was the ſolemn, the majeſtic, hieroglyphic by which the Almighty was pleaſed to manifeſt to man his attributes and properties. The myſtic ſymbol was firſt erected, and the holy characters firſt engraved, on the eaſt gate of the garden of Eden, to be viewed with reverence and ſtudied with devout attention by the fallen poſterity of Adam. Joſephus, the more effectually to excite reſpect and veneration for this Hebrew ſymbol in the minds of his readers, purpoſely throws over it the veil of obſcurity. He ſays, "The Cherubim are winged creatures, but the form of them does not reſemble that of any living creatures ſeen by men, although Moſes ſaid he had ſeen ſuch beings near the throne of God."* Their figure, however, is accurately delineated both in Ezekiel and in the Apocalypſe; and the meaning of the ſymbol itſelf is too clear and too pointed to be miſtaken. This grand ſimilitude of the triune Deity, familar to all the patriarchs from Adam, who gazed upon it with admiration in Paradiſe, to Moſes who trembled before it on mount Sinai, may be conſidered as the grand prototype of every ſacred hieroglyphic, by which, in ſucceeding

* Joſephi Antiq. lib. iii. cap. 6, ſec. 5.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ceeding ages, mankind typified the ſupreme Being, or thoſe baſe deities whom they miſtook for that Being. It behoves me to bring as deciſive a proof of this aſſertion as the ſubject will allow to be brought. Having ſeen, therefore, among the Hebrews, the awful ſimilitude of God, let us examine how the Heathens ſhadowed him out. Having noticed the bull, the lion, and the eagle, of the Moſaic diſpenſation, let us inquire to what particular objects thoſe THREE archetypal ſymbols were applied among their Pagan neighbours of Aſia.

The reader has been already informed, that the firſt object of the idolatry of the ancient world was THE SUN. The beauty, the luſtre, and vivifying warmth, of that planet early enticed the human heart from the adoration of that Being who formed its glowing ſphere and all the hoſt of heaven. The ſun, however, was not ſolely adored for its own intrinſic luſtre and beauty; it was probably venerated by the devout ancients as the moſt magnificent emblem of the SHECHINAH which the univerſe afforded. Hence the Perſians, among whom the true religion for a long time flouriſhed uncorrupted, according to Dr. Hyde, in a paſſage before referred to, aſſerted, that the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

THRONE OF GOD was ſeated in the ſun. In Egypt, however, under the appellation of Oſiris, the ſun was not leſs venerated, than under the denomination of Mithra, in Perſia. But all the deities of the ancient world were conſtantly deſignated in their temples by ſome expreſſive ſymbol; and it is remarkable, that the ſymbols figurative of the moſt illuſtrious of thoſe deities, were the ſacred animals which are repreſented as wafting, through the expanſe, the effulgence of the divine Shechinah. Their admiration of this wonderful and myſterious hieroglyphic had finally the effect to render the Jews themſelves guilty of the groſſeſt idolatry; and their progreſſive deſcent through the ſtages of that nefarious offence merits an attentive retroſpect.

Impreſſed with the deepeſt awe and veneration by contemplating the GLORY of Jehovah, while that illuſtrious appearance remained *preſent* to his view, the pious zeal of the Hebrew induced him, when the ſimilitude of Deity *was removed*, to endeavour to animate his devotion by an emblematical repreſentation both of the GLORY and the CHERUBIM. The original intention, however afterwards perverted, was innocent, and the deſignation of Deity and its revered attributes,

however

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

however afterwards degraded, were, in the firſt inſtance, if not *laudable*, far from *criminal*. But in what adequate manner ſhall the enraptured fervor of patriarchal devotion repreſent, when abſent, the ineffable, the eternal, Shechinah? A radiated circle of light, darting every way a dazzling ſplendor, ſeemed the propereſt emblem, and was therefore adopted. The deſcendant of HAM ſaw, and admired, the radiant ſymbol. Ignorant of the real purpoſe of the pious deſigner, who meant to ſhadow out a ſpirit, not a ſubſtance, he conceived it to be the image of the SOLAR ORB, which he had long beheld with wonder. He fell proſtrate and adored it; and his imitative pencil drew the firſt outline of that wonderful and multiform ſyſtem of hieroglyphics, under which were repreſented the objects of Egyptian idolatry. We might be juſtified indeed in tracing even higher than to this remote period, the origin of ſolar ſuperſtition, and by the very ſame channel. CAIN, doubtleſs, remembered with anguiſh the glory of that PRESENCE, from which, after the murther of his brother, he was driven with the fierceſt denunciations of divine wrath. He might poſſibly, therefore, inſtruct his antediluvian poſterity in this ſpecies of

hieroglyphic

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

hieroglyphic idolatry; for it is not a little remarkable, that the Egyptian Trinity consists of an ORB, or GLOBE, sometimes radiated, with a WING, and a SERPENT issuing from it. An engraving of it, as taken from the front of a most ancient Egyptian temple, accompanies this volume, and the explanation of that curious symbol will be given in a future page.

To this representation of the Shechinah itself, to complete the symbol, the Hebrew patriarch added the illumined heads of the sacred animals above-described. While some adorned the Cherubim with innumerable EYES, others covered them all over with WINGS, according to one or the other description of them in the ancient prophets. These figurative emblems they set up in those parts of their houses which were peculiarly appropriated to the rites of devotion, and in whatever places, when absent from the domestic roof, in groves of oaks, or in the sacred recesses of caverns, where they thought the Deity might be more successfully addressed. They called them TERAPHIM, a word translated by the SEVENTY, Ειδωλα, representative images, like the silver shrines of Diana; they considered them as the peculiar and hallowed residence of the TRIUNE DEITY; and, when the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the Hebrew religion began to decline from its original purity, they adopted the Pagan manners and conſulted them as thoſe Gentiles did their oracular images and inſtruments of divination. In this ſacred and compound hieroglyphic we diſcover of what nature, *probably*,* were the domeſtic gods which Rachael ſtole from her father Laban, the loſs of which he ſo bitterly lamented.† Without going to Egypt for a ſpecies of idolatry which the Egyptians, perverting the primitive ſymbol, probably obtained from the Hebrew patriarchs, to this origin we may trace that fatal error of the Iſraelites, in ſetting up and worſhipping the golden calf; the ſimilar offence of Jeroboam,‡ and the firſt veſtige of the Grecian, Roman, and, I may alſo add, the Indian, DII PENATES.

Although the Deity was more generally repreſented under the form of an OX, in Egypt, than in many other eaſtern nations, ſo much more ſo, that, by degrees, from ſymbolizing God under that ſimilitude, they proceeded to the impiety of adoring the animal itſelf, and he,

* I ſay *probably*, becauſe I am aware that the TERAPHIM are, by reſpectable authors, and particularly by Calmet, very differently deſcribed and delineated.

† Geneſis, xxxi. ‡ 2 Kings, xii. 28, 29.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

he, in time, became the public idol of their temples: yet was the ſacred bull an object nearly of as high and as peculiar veneration both in Perſia and India. *One incentive* to that devotion undoubtedly aroſe from the affectionate gratitude of the ſhepherds of Chaldea, not only for the benefit of the nutritious milk which the herd abundantly beſtowed, but for their great uſe in agriculture. The twofold bleſſing which that claſs of animals thus liberally imparted, in their opinion, rendered them proper ſymbols of the great Parent of men, who created all things by his nod, and ſupports them by his bounty. Thus, in Perſia, according to a moſt curious account taken from the genuine books of the PARSEES, by M. Anquetil du Perron, and inſerted in the third volume of his ZEND AVESTA, the ſupreme Being was originally ſymbolized, adored, and addreſſed, under the form of a bull; and the reader may there peruſe a tranſlated prayer to the GOD-BULL. It was upon this account, according to the ſame learned and ingenious author, that, when men began to worſhip their deceaſed anceſtors, and Noah, the great progenitor of the renovated world, came to be numbered firſt among thoſe deified mortals, he was repreſented and venerated under a figure compounded

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

pounded of half MAN, half BULL, and denominated, in their ſacred writings, l'Homme Taureau. The Apis, of Egypt, had doubtleſs a ſimilar origin. The brahmins, of India, who repreſented all the operations of nature, as well as thoſe of the mind, under ſignificant ſymbols, found out an additional cauſe for reverencing the bull; and numbering that uſeful creature among their ſacred hieroglyphics. That phyloſophic race, as deeply engaged in phyſical as metaphyſical diſquiſitions, thought that no more proper emblem could be found of the great generative and prolific power of nature than the lordly bull, who, in the pride and vigour of his youth, ranges uncontrouled amidſt the numerous and willing females of the paſture. It is, therefore, as we have before had occaſion to remark, that the bull is the animal which conſtantly accompanies Seeva, the god of generation and fecundity, who only *deſtroys to re-produce*. In the paintings of ſome of the pagodas, this animal is portrayed ſtanding near him; in others he appears mounted upon his back.

The horns on the HEAD of the BULL, as is evident from the Egyptian Isis and the Grecian Io, repreſent the rays which LIGHT and FIRE emit, the irradiations of celeſtial glory; and, in conſequence,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

conſequence, ſupreme eminence and ſtrength. Hence the high altar at Jeruſalem was decorated with four HORNS; hence Moſes himſelf, and all the diſtinguiſhed perſonages of antiquity, whether real or mythologic, as well in Egypt as in India, are, in the moſt ancient ſculptures and paintings, inveſted with this ſymbol.

The HEAD of the LION, both in Perſia and Tartary, was, in a peculiar manner, ſacred to the ſolar light; the ſuperior ſtrength, nobility, and grandeur, of that animal, in addition to what has been remarked before concerning his being a diſtinguiſhed conſtellation of the zodiac, and the ſun ſhining forth in his greateſt ſplendor from that ſign, rendered him a proper type of the ſun, the being they adored, blazing in meridian fervor. The majeſtic orb of his countenance, his glowing eye-balls, and ſhaggy main, ſpreading in glory around, like rays or cluſtering ſparks of fire, upon the neck, which, like that of the horſe in Job, may be ſaid to be clothed with thunder, contributed perhaps in their allegorical fancy to give no leſs energy than luſtre to the conception. In confirmation of what has been juſt ſaid, it may be obſerved, that, to this day, on the imperial ſtandard of the Great Mogul,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Mogul, of which the reader may ſee an engraving in Tavernier and Terry's Voyage to India, is portrayed THE SUN RISING IN GLORY BEHIND THE BODY OF A RECUMBENT LION; and an Arabian voyager, ſpeaking of the dreſs of the Banians, ſays, "Their turbans in particular are highly curious, being formed of white muſlin, and rolled together in ſuch a manner as to imitate the horns and head of a cow or heifer, an animal revered among them even to adoration."

The EAGLE, that, with its *ardent eye*, could look ſtedfaſtly upon the ſolar blaze, and that, with its *ſoaring wing*, was imagined able to reach it, was a ſymbol of the divine nature, holden ſacred in moſt nations of the Pagan world; and, indeed, was in ſo peculiar a manner ſacred to the ſun, that one ſpecies of that bird is at this day denominated the EAGLE OF THE SUN. Strabo informs us, that, in Egypt, the Thebans worſhipped the eagle;* and authors need not be cited to prove a fact ſo well known as that, in Greece, the eagle was emphatically called THE BIRD OF JOVE, which bore his thunder and repoſed on the ſceptered hand of the celeſtial king. Wings, however, (I do not ſpeak merely of thoſe of the eagle,) were, in

* Strabonis Geograph. lib. xvii. p. z.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

in ancient Egypt, the univerſal hieroglyphic of the WINDS. Wings of various kinds are conſpicuouſly engraved near or upon moſt of the ſacred animal figures that decorate the Menſa Iſiaca; but are ſeen in a more particular manner expanded over the two heifers of Oſiris and Iſis.* No apter emblem indeed could be found to repreſent, in a general way, wind, or air, a rapid and reſtleſs element, than birds, or the wings of birds, gliding impetuouſly through the expanſe of heaven. Scripture itſelf ſeems to juſtify the ſimilitude, ſince the Almighty is ſublimely repreſented as WALKING *upon the* WINGS *of the* WIND. But, as the courſe of birds is various, and as the regions in which they delight to reſide are different, one ſpecies of winged fowl denoted the quarter from which one wind blew, another from which a ſecond, another from which a third, and theſe various hieroglyphic birds are engraved on the ancient monuments of Egypt, as may be ſeen on thoſe copied thence in the OEdipus Ægyptiacus of Kircher, in Mountfaucon, and in Pococke.

To give one remarkable inſtance of what is here aſſerted in regard to that country, which holy writ itſelf, moſt decidedly in ſupport

* See Menſa Iſiaca, oppoſite p. 32.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

port of my argument, has denominated THE LAND SHADOWING WITH WINGS. Iſaiah xviii. 1. The two particular winds that moſt affected Egypt were the northerly Eteſian wind, and the ſouthern. The latter, ſpringing up about the ſummer ſolſtice, drove before it that vaſt body of aggregated vapours, which, diſcharging themſelves in torrents of rain upon the high mountains of Ethiopia, cauſed the waters of the Nile to riſe. The HAWK, therefore, obſerving at a particular ſeaſon the ſame courſe, was conſidered as the moſt natural type of the Eteſian wind. That propitious wind, on the contrary, which, riſing after the inundation, blew from the South, and contributed its powerful aid towards the draining off of thoſe waters, was as naturally repreſented by the WHOOP, a bird, which, watching the ſubſiding of the inundation, iſſues from his retreat in Ethiopia, and, deſcending progreſſively with the decreaſing ſtream, in its paſſage from Memphis to the ocean, feeds upon the luxurious repaſt which Providence has ſo kindly provided for it, in the numerous race of gnats, flies, and other inſects, which are generated in abundance amidſt the fat and prolific ſlime left by the retiring river.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Of the preceding reflections upon this favorite ſymbol of the Jews, reflections which are neceſſarily of a nature ſomewhat deſultory and unconnected, the following is the ſum and reſult. Without laying any improper ſtreſs upon this Hebrew hieroglyphic as an *indiſputable proof*, though it is certainly a very ſtrong *collateral evidence*, of their belief in a Trinity, we may ſafely allow that the illuminated heads, the innumerable eyes, and the extended wings, of the cherubic Beings, which, in the Jewiſh hieroglyphics ever accompanied that refulgent ſymbol, were doubtleſs intended to repreſent the guardian vigilance of the ſupreme Providence, as well as the celerity of the motions of that celeſtial light and ſpirit which pervades and animates all nature. The innocent and expreſſive emblem, which devotion had originally formed, was caught up and debaſed in the Pagan world. The FIRE, LIGHT, and SPIRIT, which, among the former, were only typical of the ſupreme Being and his attributes, were by them miſtaken for the ſupreme Being himſelf, and were accordingly venerated in the place of that Being. Theſe three principles became inextricably involved in their theology, and inſeparably incorporated in all their ſyſ-

tems

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tems of philoſophy. They called the elementary fire, Pitha, Vulcan, Agnee; the ſolar light they denominated Oſiris, Mithra, Surya, Apollo; and the pervading air, or ſpirit, Cneph, Narayen, Zeus, or Jupiter. Under thoſe and other names they paid them divine homage; and thus, having, by degrees, from ſome dark ill-underſtood notions of a real Trinity in the divine nature, united to that myſterious doctrine their own romantic ſpeculations in the vaſt field of phyſics, they produced a degraded Trinity, the ſole fabrication of their fancy; and, inſtead of the GOD OF NATURE, nature itſelf, and the various elements of nature, became the objects of their blind and infatuated devotion.

From this combination of religious ſentiment and ſacred ſymbol it probably aroſe, that the images of their moſt venerated deities were repreſented either in ſculpture or in poetry with THREE heads, or THREE faces, alluſive, as we have exemplified above in the Grecian Ζευς, to their office and attributes. Hence Mercury was called *triceps*; Bacchus, *triambus*; Diana, *triformis*; and Hecate, *tergemina*. Theſe two laſt epithets occur together in the following line of the Æneid:

Tergeminamque Hecatem, tria virginis ora Dianæ.*

* Æneid, B. iv. L. 511.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Hence the ſymbols of all their principal divinities were of a three-fold nature. Jupiter has his *three-forked* thunder, Neptune his *trident*, and Pluto his *three-headed* Cerberus. In ſhort, it probably aroſe from this ſource that the number *three* was holden by all antiquity in the moſt ſacred light; and that the *triangle* and the *pyramid* came to be numbered among their moſt frequent and eſteemed ſymbols of Deity.

For this prolonged account of the grand hieroglyphic of the Jews, I muſt repeat the apology I urged before, that either they borrowed the ſymbol from their neighbours in Aſia or had it from the Hebrew patriarchs; and I think it diſgraceful to the Jewiſh church and derogatory to the God they adored, that any of the inſpired prophets ſhould take their ideas of Deity and divine concerns from the Pagan rites of worſhip. This is my ſole reaſon for having dwelt ſo long upon the ſubject of the Cherubim, as portrayed in the viſion of Ezekiel, and as ſculptured in the temple of Solomon, and I truſt, that, with the candid, it will be eſteemed a ſufficient reaſon. This mode, however, of repreſenting the Cherubim, in ſculpture, was not univerſally adhered to. Thoſe which were immediately over the ark were naked figures in a human form, whoſe expanded wings, meeting

together,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

together, at once over-ſhadowed the mercy-ſeat, and formed a ſacred pavillion for the reſidence of that GLORY, which is affirmed to have viſibly dwelt between them. In this manner they are delineated in the authentic volume of Calmet and Prideaux, and from them is copied the engraving in the annexed plate. It is of theſe figures in which the human and angelic nature is ſo ſtrikingly blended, that Philo ſpeaks when he declares, Αρχης μεν εν και Αγαθοτητος των ΔΥΕΙΝ ΔΥΝΑΜΕΩΝ τα Χερυβιμ ειναι συμβολα,* "that of the TWO POWERS in God, principality and goodneſs, thoſe Cherubim were the ſymbols;" and rabbi Menachem, on the Pentateuch, is, in the following extract from Allix, aſſerted to extend the idea ſomewhat farther, even to the ark itſelf, to which they were unſeparably united by the expreſs command of God to Moſes; to that ark which was a known and acknowledged ſymbol of Jehovah. "They propoſe," ſays this learned perſon, "the image of the TWO Cherubim which were drawn from the ark to give the idea of the TWO laſt perſons; for, the *diſtinction of the Cherubim* was evident, although there was an *unity of them with the ark*. In this manner ſpeaks rabbi Menachem, fol. lxxiv. col. 3."

* De Cherubim, lib. p. 86. G.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

3."* Conſidering, therefore, the former merely in the light of a noble aſtronomical ſymbol, we have from this rabbi and Philo ſufficient evidence that the Jews once entertained ſimilar conceptions with Chriſtians, not only of a plurality in the divine nature, but of a Trinity in Unity, of which the Cherubim of the ark and the ark itſelf were conſidered, by ſome of their writers, as immediate ſymbols. Let us now extend our view over the countries adjacent to Judæa, and inquire what traces of this doctrine exiſt either in the hieroglyphics or the writings of the other Pagan nations of the eaſtern world. The ſubject is indeed ſtupendous; but will not be unattended with utility, and it is by no means unconnected with INDIAN ANTIQUITIES.

I think it neceſſary to commence the following conciſe inveſtigation of the Pagan Trinities, by again offering it as my humble, but decided, opinion, that this original and ſublime dogma, inculcated in the true religion, of a Trinity of hypoſtaſes in the divine nature, delivered traditionally down from the anceſtors of the human race and the Hebrew patriarchs, being in time miſapprehended, or gradually forgotten, is the fountain of all the ſimilar conceptions

* Allix's Judgement, p. 169.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

conceptions in the debaſed ſyſtems of theology prevailing in every other region of the earth. Of a doctrine thus extenſively diffuſed through all nations; a doctrine eſtabliſhed at once in regions ſo diſtant as Japan and Peru; immemorially acknowledged throughout the whole extent of Egypt and India; and flouriſhing with equal vigour amidſt the ſnowy mountains of Thibet, and the vaſt deſerts of Siberia; there is no other rational mode of explaining the alluſion or accounting for the origin. Of the hypotheſis indeed that aſſerts TWO PRINCIPLES, the cauſe *can* be divined in the blended mixture of GOOD and of EVIL, that unhappily prevails in the dark and chequered ſcenes of human exiſtence; but, independently of what we know from Revelation, there appears to be no more moral neceſſity that there ſhould be *three*, than that there ſhould be *ten*, agents in the diſpenſations of the divine economy: for, with reſpect to the *preſerving* Veeſhnu of India, and of the *mediatorial* Mithra, thoſe ſecondary characters are not neceſſarily diſtinct from the principals of their reſpective triads, Oromaſdes, or Brahma; ſince it is ſurely conſiſtent with the character of a good being to *preſerve*, and nobody will be ſo hardy as to deny that he has power to *preſerve*, if he pleaſes, without the interference of any

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

mediator. That there is a *Mediator* in the grand ſcheme of the Chriſtian theology is alone the effect of a predetermined plan, aſſerted in Scripture to have been benevolently formed in the almighty mind, of which the councils are inſcrutable to mortals, but which, although they *are* at preſent inſcrutable, may poſſibly be unfolded to his adoring creatures in the ſtate of glory promiſed to obedient piety hereafter.

I have not hitherto attempted to draw any immediate parallel between the religion and cuſtoms of the Hindoos and the Chaldæans. The monuments of Chaldaic worſhip and manners, as repreſented in profane writers, are too diſputable and too ſcanty to allow in any extent of ſuch a parallel; and thoſe, preſerved in the Scriptures, are, for the moſt part, to be found in the occaſional digreſſions that relate to the Hebrews. As the colony, eſtabliſhed in ELAM, or Perſia, was, doubtleſs, one of the earlieſt that emigrated thence, in that region we may expect to find, and we *have* found, decided remains of Chaldaic ſuperſtition, particularly in that general veneration of FIRE, ſo univerſally practiſed at UR, in Chaldæa. This city, according to Bochart,* not only derived its name

* Vide Bocharti Geograph. Sacr. p. 83, edit. quarto Francfort, 1681.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

name from a word ſignifying *lux*, ſeu *ignis*; but, becauſe the pious Abraham refuſed to concur in that worſhip, it is recorded by the Jewiſh rabbi,* that he was thrown, at the command of Nimrod, into a fiery furnace, from which, by the miraculous power of Jehovah, that rendered the ſurrounding flames innoxious, he came out unconſumed. The fire-temples of Chaldæa, were called CHAMANIM, which, the ſame Bochart derives from Chaman, a word ſignifying *to glow with the ſolar warmth*, which plainly indicates the origin of this devotion. The Perſians, deeply infected with the Chaldaic idolatry, afterwards converted the CHAMANIM, or portable ſhrines, in which they cheriſhed the fire lighted by the ſacred rays of the ſun, into magnificent PYRÆIA, or PURATHEIA, many of which remain to this day both in Perſia and India. A gentleman, who filled with honour a high ſtation in India, informed me, that, in a famous temple of this kind, reſorted to by the Perſees in Guzzurat, the prieſts boaſt to have cheriſhed the ſacred flame, unextinguiſhed, for eight hundred years, that is, ever ſince their expulſion from IRAN by the Mohammedan arms.

The

* See Jerom on Gen. xi. 31, citing the Jewiſh traditions.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The Jews themſelves were by no means uninfected by the reigning ſuperſtition. אש, æſh, is the Hebrew word for FIRE, that moſt ancient and venerated ſymbol of God throughout the Eaſt; and they juſtify their applying that title to the Deity, becauſe, in their own Scriptures, they read that God is A CONSUMING FIRE. Æſh, among the cabbaliſts, anſwered to Gebutah, or MIGHT, the fourth of the Sephiroth, and the literal meaning of Ælohim, as the word ſhould more properly be written, is *the ſtrong gods*. Hence El, when the Jews relapſed into idolatry, became the common name of the SUN; and hence, doubtleſs, through the medium of the Phœnician language, whence the Greek was formed, thoſe known appellatives of that planet, Αελλιος, and the Latin Helius.

There is a very curious ſtory, related at length in Suidas,* of a conteſt for ſuperiority that took place between this deity of the Chaldæans and the Egyptian god Canopus: for, according to the Greek author, the ancient Chaldæan prieſts uſed to carry about, through different regions, their vaunted god, to contend with others, worſhipped in the neighbouring kingdoms. The gods of gold, ſilver,

* See Suidas in voce Canopus.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſilver, and baſer materials, were ſoon reduced to aſhes by the all-conquering FIRE. But the prieſts of Canopus, in Egypt, reſolved to check the inſolence of thoſe fire-worſhipping prieſts by a diſplay of the ſuperior power of the deity they adored. Canopus was no other than the god of water, or, rather, WATER itſelf perſonified, (an evident proof how early and in what place men began to worſhip the various elements of nature,) on which account, in the hieroglyphic ſculptures of Egypt, he was delineated with a human head and arms affixed to an immenſe vaſe, or urn, richly ſculptured, and of which the reader will find in Kircher's third volume, oppoſite to page 434, a plate containing no leſs than 16 different engraved repreſentations. The GOD-ELEMENTS, therefore, were now to engage in conteſt for dominion over the vaſſal minds of an idolatrous world. The Egyptian pontifex contrived to incloſe the element, the object of his devoirs, in one of thoſe earthern veſſels perforated with numerous holes, which are at this day uſed in Egypt to filtrate the muddy waters of the Nile. He carefully ſtopped thoſe holes with wax; then, painting over the whole with hieroglyphics, and adding to the vaſe the uſual head and ſymbols of the deity, ſet

up

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

up his idol, and defied its rivals. Not at all daunted by the defiance of the prieſt of Egypt, nor the formidable appearance of the aquatic deity, the prieſts of Chaldæa immediately placed their omnipotent fire beneath the ample vaſe, which in a ſhort time diſſolving the wax, the incloſed element ruſhed out in torrents, extinguiſhed the flame, and thus, to expreſs myſelf in their own mythological manner of writing, gained a complete victory over the radiant progeny of the SUN. The reader will eaſily be induced to pardon this digreſſion, which is not totally foreign to the ſubject under conſideration, ſince it points out the origin and gradual progreſs of that two-fold idolatry which formerly overſpread the Eaſt, and both of which, or ſomething very much like them, have been ſo long predominant in Hindoſtan: for that the Indians worſhip the ſun and fire has been demonſtrated; and they pay a homage ſcarcely inferior to their conſecrated rivers. Indeed, I have a print of the Ganges perſonified, which, though a female, in the features of its face is not unlike the moſt comely of the figures of Canopus, exhibited by Kircher. But let us return to the ſubject of the firſt appearance of the Hebrew doctrine of the Trinity in the Gentile world.

The

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The earlieſt dawn of it IN ASIA is to be found in the ORACLES of the Perſian Zoroaſter, I mean the original Zoroaſter, that obſcure character in remote antiquity to whom thoſe oracles are generally referred, and not that Zoroaſter, or Zerduſht, who was only the reformer of the Magian ſuperſtition, and flouriſhed at a much later period.

I have obſerved in a former page of this diſſertation, that, among many diſcordant opinions, there were two more generally prevalent in antiquity concerning that venerable, but myſterious, perſonage. The firſt mentioned was that he was king of Bactria, and ſlain by Ninus; the ſecond, that he was a native of Perſia, and flouriſhed in the days of Darius Hyſtaſpes. There is no point, however, concerning which the moſt celebrated writers are more divided. The whole is veiled in impenetrable obſcurity. The difficulty has been attempted to be ſolved, by ſuppoſing that there exiſted, at various periods, ſeveral perſons eminent for wiſdom, who aſſumed that name, or to whom, as was an uſual cuſtom in the ancient world, his zealous and affectionate diſciples applied that illuſtrious appellative. I have alſo pointed out, in the courſe of this diſſertation, ſome very ſtriking circumſtances of

ſimilarity

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſimilarity in the reſpective doctrines which the Indian and Perſian legiſlator inculcated, and have even ventured to hazard a conjecture that the more ancient Zoroaſter and BRAHMA (I wiſh I had dared to have written RAMA) were the ſame legiſlator under two different appellations. It is a fact however which cannot be ſhaken, that, in thoſe primitive ages, mankind acknowledged and venerated in one perſon, the ſacerdotal, the regal, and the paternal, character. An inſtance of this ſort remains at this day in the grand Lama of Thibet, who not only unites in his own perſon the regal and ſacerdotal character but one ſomewhat more exalted, ſince he is regarded by his ſubjects in a light in which the grateful and affectionate race, who were the immediate deſcendants of Noah, regarded that patriarch, and by that means ſowed in the renovated world the firſt ſeeds of idolatry; he is venerated as a DEITY. Stanley,* citing Bochart, derives the term ZOROASTER from the Hebrew SCHUR, whence the Chaldee ZOR was formed, ſignifying to contemplate, and ISTHER, a Perſian word, ſignifying a ſtar, whence probably the Greek αστρον. Allowing this derivation to

* Vide Stanley's Chaldaic Philoſophy, p. 2, and Bochart's Geograph. Sacr. lib. i. cap. 1.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

to be juſt, we find in Zoroaſter the great Baal or Belus, who, Pliny* informs us, was the inventor of aſtronomy in Chaldæa, and poſſibly, as I ſhall hereafter endeavour to prove, the ſame perſonage venerated in India under the renowned Hindoo appellative of Bali. The old Scripture name of the Chaldæans, which is Chuſdim, leads us directly to the perſon of the real Zoroaſter, and much corroborates this opinion either that Chus himſelf, or his ſon Belus, was in reality the perſonage on whom antiquity has beſtowed that celebrated name. Belus, being the grandſon of the arch-apoſtate Ham, was moſt likely to be the firſt corrupter of this pure doctrine. We accordingly find the earlieſt attempt to philoſophize (that is, to deprave by human wiſdom) this doctrine, ſo much ſublimer than the ſublimeſt metaphyſics, in the ORACLES aſcribed to that legiſlator, which are juſtly ſuppoſed to be the genuine ſource of both the Perſian and Egyptian, and conſequently of the Greek, theology. Whoſoever of the ancient poſt-deluvian ſages he might have been, the name, as thus derived, is exceedingly applicable, ſince both the nations, over whom Brahma, or Rama, and Zoroaſter were

* Belus inventor fuit ſideralis ſcientiæ. Plinii Nat. Hiſt. lib. i. cap. 26.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

were legiſlators, have, next to the Chaldæans, ever been conſidered as the moſt early cultivaters of aſtronomy in Aſia, and eſpecially the latter, who will be proved hereafter to have carried that ſcience to a point of aſtoniſhing improvement, and far beyond that to which it ever attained in Egypt. I am not ignorant that the whole of theſe oracles have been aſſerted to be a groſs forgery of ſome Pſeudo-Chriſtian Greek; but, as they are found interſperſed in detached ſentences throughout the writings of various Greek philoſophers, that objection at leaſt, in regard to *the whole of them*, muſt fall to the ground, and they probably are, what Stanley ſeems to be perſuaded they are, and what their dark myſterious doctrines ſeem to evince, the genuine remains of the Chaldaic theology; that theology, which, according to Proclus, as cited by the ſame writer, was revealed to man by the awful voice of the Deity himſelf.

It would, indeed, be abſurd to deny that there are, intermixed with the genuine ORACLES of Zoroaſter ſome ſpurious paſſages, and many dogmas of the more recent Greek philoſophers; but, in many of the precepts contained in them, there appear, as I have juſt aſſerted, ſuch evident marks of a certain obſcure and myſterious kind of hieroglyphic theology as prove them

to

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

to be the production of the ancient ſchool of Chaldæa; of that grand theological ſchool in which the Metempſychoſis was firſt divulged; in which the ſidereal LADDER and GATES were firſt erected; and in which that ſubtle, luminous, æthereal, all-penetrating, all-enlivening, FLAME, which gives elaſticity and vigour to the various parts of the animated univerſe, from its profoundeſt centre to the moſt extended line of its circumference, was firſt, from intenſe admiration of its aſtoniſhing properties, adored as a divinity. According to the authors cited both by Kircher and Stanley they were originally written in the old Chaldaic language, and tranſlated into Greek either by Beroſus, Julian the philoſopher, or Hermippus; and they have deſcended to poſterity only in detached pieces, which, I have obſerved before, is a cogent argument in favour of their originality. What remains to us of the writings of Hermes is ſtrongly tinctured with the Zoroaſtrian philoſophy. Plato and Pythagoras, in their viſits to the Perſians at Babylon, drank deep at this primeval fountain; and their writings, alſo, thus infected with the philoſophy of Zoroaſter, contributed to ſpread the phyſical and theological doctrines of Chaldæa widely through Greece. The

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

whole of theſe oracles are given by Stanley, according to the more-eſteemed edition of Patricius, with the notes of Pletho and Pſellus, and to his page I muſt refer the reader for the extracts that follow.

What the writer of theſe oracles, whoſoever he was, could poſſibly mean by the ſingular expreſſions that occur throughout the whole of the firſt ſection, except to ſhadow out the myſtery of the Trinity in Unity, a myſtery, after all, but partially underſtood by him, it is difficult to conceive, ſince, excluſive of the error of placing PRINCIPLES for HYPOSTASES, which was natural enough to an unenlightened Pagan, it is impoſſible for language to be more explicit upon the ſubject of a divine Triad, or more conformable to the language of Chriſtian theologers.

Οπε πατριχη μονας ἐστι,
Ταναη ἐστι μονας η δυο γενναι.

" Where the PATERNAL MONAD is; that paternal monad amplifies itſelf, and generates a duality." The word πατριχη, or paternal, here at once diſcovers to us the two firſt hypoſtaſes, ſince it is a relative term, and plainly indicates a SON. The paternal monad produces a duality, not by an act of creation, but by generation,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſation, which is exactly conſonant to the language of Chriſtianity. After declaring that the Duad, thus generated, καθηται, *ſits* by the monad, and, ſhining forth with intellectual beams, governs all things, that remarkable and often-cited paſſage occurs:

Παντι γαρ ἐν κοσμω λαμπει τριας,
Ἧς μονας ἀρχει.

"FOR, A TRIAD OF DEITY SHINES FORTH THROUGHOUT THE WHOLE WORLD, OF WHICH A MONAD IS THE HEAD;" that is, all created things bear impreſſed the ſeal of the great triune God. In a ſucceeding verſe of this ſection we are informed,

Εἰς τρια γαρ νες εἰπε Πατρος τεμνεσθαι ἁπαντα,
Οὐ το θελειν κατενευσε, και ἠδη παντα ἐτετμητο.

"For, the mind of the Father ſaid, that all things ſhould be divided into THREE, whoſe will aſſented, and all things were divided." The ſentence is obſcure, but the meaning of the former part of it ſeems to be that all things are under the government of a divine Triad, and the latter part exhibits a ſtriking parallel to the words of that divine Λογος, who ſaid; *Let there be light, and there was light; of* HIM *who ſpake, and it was done;*

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

done; who commanded, and it ſtood faſt. Immediately after follows a paſſage, in which the three Perſons in the divine eſſence are expreſſly pointed out by appellations, under which we inſtantly recognize the three ſuperior Sephiroth of the Hebrews.

Και ἐφανησαν ἐν αὐτη ἡ τ' ἀρετη,
Και ἡ σωφια, και πολυφρων ἀτρεκεια.

"And there appeared in this Triad, VIRTUE, and WISDOM, and TRUTH, that know all things." Though theſe three hypoſtaſes are afterwards ſtyled principles; and though, in this reſpect, the Chaldaic philoſophy appears to blend itſelf with the Chaldaic theology; the firſt Sephirah, or KETHER, the Crown, is doubtleſs alluded to by Ἀρετη, or Virtue: the ſecond appellation is ſtill more remarkable; for, of the CHOCHMA of the Hebrews, Σωφια, or Wiſdom, may be termed an exact and literal tranſlation. Nor is the ſimilitude at all leſs impreſſive in the appellation of the third of theſe principles, (as Zoroaſter miſtakenly denominates them,) for, of the heavenly BINAH, or Intelligence, can language convey any more accurate conception than is to be met with in the word πολυφρων Ἀτρεκεια, multiſcia veritas, the Spirit of

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of truth, full of celeſtial wiſdom, that omniſcient Spirit who trieth the reins and ſearcheth the hearts of the children of men. That theſe three hypoſtaſes, or perſons, are in the latter part of this ſection denominated PRINCIPLES is not a little ſingular, and, at all events, it is a mode of expreſſion very inconſiſtent with what previouſly occurred concerning the relation which the name of *ſon* bears to *father*, and with the term of *generation* by which the Duad were ſaid to have been produced.

Singular, however, as this conduct may appear, it is not inconſiſtent with other groſs errors of the idolatrous ſons of Chaldæa. Though that infatuated race had traditionally received from their pious anceſtors that firſt ſublime principle of religion, that there preſided over the univerſe an infinite omnipotent GOD, who was a SPIRIT, and to be worſhipped in ſpirit and in truth, they had forgotten the Deity himſelf in the darling object of their veneration, the adorable flame, before which they inceſſantly bowed the ſervile knee. If they could thus early and fatally forget the great Creator of all things, and worſhip, in the place of him, one of the elements, formed by his power, is it a ſubject of wonder that there

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſhould have been alike obliterated from their minds all remembrance of that awful myſtery at the ſame time revealed, that diſtinction in his nature which we denominate Trinity of perſons, or that, only faintly remembering the awful truth, they ſhould finally inſult the holy hypoſtaſes by the degrading appellation of principles? The very inſtitution of divine rites in honour of their baſe idol, the ſubſtitute of Deity, proved the prior exiſtence of a purer worſhip in their country; and the very *number* and *name* of their imagined PRINCIPLES demonſtrated that, in remote periods, incenſe to a nobler TRIAD had burned on their adulterated altars.

It is unneceſſary to ſwell theſe pages with many additional extracts, corroborative of my aſſertions from theſe ΙΕΡΑ ΛΟΓΙΑ, or holy oracles, as in his treatiſe De Inſomniis they are termed by Syneſius, a writer who flouriſhed about the year 400, and which circumſtance is a convincing proof in how venerable a light theſe ancient fragments were holden even in that early period of Chriſtianity; but there remain a few others too remarkable and too deciſive to be wholly omitted. In the very next ſection of theſe oracles, remarkable for its ſingular title of ΠΑΤΗΡ *και* ΝΟΥΣ, or

THE

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

THE FATHER and THE MIND, that Father is expreſſly ſaid "to perfect all things, and deliver them over νω δευτερω," to the SECOND MIND; which, as I have obſerved in the early pages of this diſſertation, has been conſidered as alluſive to the character of the mediatorial and all-preſerving Mithra; but could only originate in theological conceptions of a purer nature, and be deſcriptive of the office and character of a higher MEDIATOR, even the eternal ΛΟΓΟΣ. The whole of the paſſage runs thus:

Παντα γαρ ἐξετελησε ΠΑΤΗΡ και ΝΩ παρεδωκε ΔΕΥΤΕΡΩ, ὁν πρῶτον κλιζεται ἐθνεα ἀνδρῶν παν-γενος.

"that SECOND MIND," it is added, "whom the nations of men commonly take for the FIRST." This is doubtleſs very ſtrongly in favour of the two ſuperior Perſons in the Trinity. Chriſtians, indeed, are taught to conſider the ſecond hypoſtaſis as the more immediate Δημιυργος, or celeſtial architect of the world; yet it muſt ſtill be owned that, in the three firſt verſes of Geneſis, creation is repreſented as the work of the collective Trinity. Overlooking and correcting the miſtake of aſſigning to the firſt hypoſtaſis the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

operations that more peculiarly belong to the ſecond, we ſhall find this paſſage of the Zoroaſtrian oracles exceedingly conformable to the language of holy writ itſelf; for, it is there ſaid; *by the* WORD OF THE LORD *the heavens were* MADE, *and all the hoſt of them by the Spirit of his mouth.* Pſalms xxxiii. 6. And the Logos himſelf authorotitavely declares, *all power* IS GIVEN UNTO ME *both in heaven and in earth.* Math. xxviii. 18.

In the third ſection of the Chaldaic oracles, as arranged by Patricius, in which, and that immediately following, a ſtill wider range is taken in the phyſical and intellectual world, and where we find the primordial ſource of thoſe ſpeculative notions, which, probably, formed the baſis of the Pythagorean and Platonic philoſophy, it is obſerved with ſingular conformity to this Hebrew doctrine of a certain plurality exiſting in the divine eſſence:

Υπο δυω νοων ἡ ζωογονος πηγη περιεχεται ψυχων,
Και ὁ ποιητης ὁς, αὐτεργων, τεκτηνατο τον κοσμον,
Ὁς ἐκ νου ἐκθωρε πρωτος.

"Under TWO MINDS is contained the life-generating Fountain of ſouls; and the ARTIFICER, who, ſelf-operating, formed the world: he who ſprang firſt out of that mind."

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

mind." In this paſſage, by the former of the minds is decidedly pointed out the great Αυτοθεος, the eternal ſpring and fountain of the Godhead; by the ſecond, the creative Logos, who is an emanation from that fountain; the ſame Logos whom St. John ſays, *was in the beginning with God*; that Word, by whom *all things were* MADE; *and, without whom, was not any thing* MADE *that was* MADE. John i. 1.

The following paſſage, cited by Proclus from theſe oracles, is not leſs indubitably deciſive, in regard to the third ſacred hypoſtaſis, than the preceding paſſages are in regard to the two ſecond;

Μετα δε πατρικας Διανοιας Ψυχη ἐγω ναιω,
Θερμη, ψυχωσα τα παντα·

that is; "in order next to the paternal mind, I, PSYCHE, dwell; warm, animating all things." — Thus, after obſerving, in the firſt ſection, the Triad, or το Θειον, the whole Godhead collectively diſplayed, we here have each diſtinct hypoſtaſis ſeparately and clearly brought before our view. That the perſons themſelves are ſometimes confounded and their reſpective functions miſtaken by unenlightened Pagans, Chriſtians, who are in poſſeſſion of this doctrine by a renewal of divine revelation,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tion, ought not to be ſtruck with wonder, but penetrated by benevolent pity.

Since the philoſophy of the Chaldæans was ſo intimately blended, or rather incorporated, together with their theology, this will be a proper place to conſider the great outlines of that philoſophy, and I muſt again urge as my apology, for entering thus largely into the inveſtigation of it, the ſtriking ſimilitude which its ruling features bear to that ſpecies of phyſical theology promulged in the ſacred Sanſcreet writings of India. The moſt prominent of thoſe features diſplays itſelf in the following paſſage:

Ταυτα ΠΥΡΟΣ ἙΝΟΣ εκγεγαῶτα.

ALL THINGS ARE THE OFFSPRING OF ONE FIRE.

Let us inveſtigate the origin, the progreſs, and the diffuſion of the firſt grand ſuperſtition, which led to that ſo largely deſcanted upon in a former part of this work, and therefore not here neceſſary to be reſumed, the worſhip of the orbs of heaven, which they imagined to have been themſelves compoſed of ÆTHERIAL FIRE.

The patriarchs, who dwelt in Chaldæa, held FIRE in profound, though not in idolatrous, veneration; becauſe, like their ancient

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

cient neighbours of Perſia and India, they thought it the nobleſt image and ſymbol of God in nature. Their extenſive ſpeculations in phyſics, alſo, increaſed that veneration: they conſidered it as an immediate emanation from God; they knew that it was the grand agent, under the Deity, in all the operations of nature. When ſenſible objects and ſecondary cauſes became, in the philoſophy of ſucceeding ages, the more immediate object of minute inveſtigation, the GREAT FIRST CAUSE OF ALL, being an object more diſtantly remote from thought, was by degrees neglected, and the worſhip of himſelf, as was too uſual in the ancient world, was transferred to the ſymbol that repreſented him. After this all-pervading fire, their philoſophy led the Chaldæans to place next in order that finer, ſubtle, and luminous, fluid, which, they denominated the SUPRAMUNDANE LIGHT, in which the heavenly bodies floated. This fluid they eſteemed far leſs groſs than the air which ſurrounds the globe, and this, in India, is called the AKASS. By the AKASS, as my account of the Coſmogony of Hindoſtan will hereafter acquaint the reader the Indians mean "a kind of celeſtial element, pure, impalpable, unreſiſting, and reſembling

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

bling the air rarified into æther of the ſtoic philoſophers." Next to the ſupramundane light, ranks the EMPYREUM; and, neareſt the earth, the groſſer æther, which is ſtill denominated a kind of FIRE, πυρ ζωηγονιον, a life-generating fire, of which are formed the orbs of the ſun and planets. Of the firſt ætherial light, or fire, which emanates from God himſelf, are compoſed the eternal monad, and all the various orders of ſubordinate deities, ζωναιοι και αζωναι, that is, thoſe who exert their influence and operations about the zones of heaven; created intelligent angels; good dæmons; and the ſouls of men. All theſe orders, the orders of light and immateriality, are under the government and direction of MITHRA, the god of light and benevolence. But as there are orders of luminous and immaterial beings, ſo there are thoſe alſo of darkneſs and materiality: theſe conſiſt of evil dæmons, and they are ſix in number. The firſt of them inhabit the regions more immediately ſublunary: the ſecond, the regions nearer the earth; dark, ſtormy, and full of vapours: the third are thoſe malignant and unclean ſpirits that range the earth: the fourth inhabit the depths of waters, and agitate with ſtorms and whirlwinds the gloomy abyſs of the ocean: the fifth are ſubterraneous, and de-

light

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

light to dwell in caverns and charnel vaults; theſe excite earthquakes, and other internal convulſions in the bowels of the harraſſed globe: the ſixth, lucifugous, and hardly ſenſible of animation, or capable of motion, roam through the profundities of darkneſs, and hold their reign, as it were, in the very centre and boſom of chaos: all theſe obey ABRIMAM as their ſupreme lord and captain. The whole of this hypotheſis may be found in India, and a part of it has been already unfolded. There, on the one hand, we ſee the benevolent ſpirits the offspring of light, the SOORS, poſſibly ſo called from Surya, the Sun, headed by Brahma or Veeſhnu, iſſuing from the empyræum, or inferior heaven of Eendra, and animated by affection, or melted with pity, watching over, preſerving, and protecting, the human race. On the other hand, we obſerve the dreadful army of the Aſoors, thoſe dark and perturbed ſpirits who tenant the dreary regions of the North pole, drawn up in terrible array under the Mahee Aſoor, or Lucifer of India, meditating the moleſtation and deſtruction of the human race, and ſhowering down upon them deſolation and plagues. Other grand points of ſimilitude or ſentiment, exiſting between the two nations in

phyſics

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

phyſics and philoſophy, will be conſidered at large in my chapter relative to the literature of Hindoſtan: for the preſent I ſhall only notice a few of them that are the moſt remarkable.

Ἑπτα ἐξωγκωσε πατηρ στερεωματα κοσμων·

that is, "the FATHER hath congregated ſeven firmaments of worlds," by which worlds are doubtleſs to be underſtood the ſeven planets, or BOOBUNS, as they are called in India. Afterwards, exactly in the ſtyle of thoſe who thought the ſtars were animated beings, who called them by the name of different animals, and who thus deſignated them in their hieroglyphic ſculptures, he is ſaid to have "conſtituted a ſeptenary of ERRATIC ANIMALS:"

Ζωων δε πλανωμενων ὑφεστηκεν ἑπταδα·

Both theſe extracts are cited only as introductory to a paſſage in a following ſection, where we find at laſt the original idea of the ladder with the ſeven gates; whence poſſibly Celſus had his ſingular notions concerning that curious ſymbol, erected in the Mithratic cavern:

Μη κατω νευσης κρημνος κατα γης ὑποκειται
Επτα πορε συρων κατα βαθμιδος· ην υπω
Δεινης ἀναγκης θρονος εστι.

"Stoop

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

" Stoop not down; for, a PRECIPICE lies below on the earth, drawing through the LADDER WITH SEVEN STEPS; beneath which is the THRONE of dreadful NECESSITY."

It may fairly be presumed, that, arguing from analogy and from what we now know concerning the sidereal ladder, two additional symbols, probably used in the cave of Mithra, discover themselves in this passage. The deep GULPH, or PRECIPICE, (that is, the inferior hemisphere, or TARTARUS, of the ancients,) which yawned at the foot, and down which the soul that could not rise to the more elevated spheres of virtue on the erected ladder, or that relinquished its vigorous efforts to ascend up to them, rapidly plunged; and the THRONE OF NECESSITY, (that NECESSITY which, we know, was the basis of all Pagan theology,) demonstrating that the progressive stages of the Metempsychosis must absolutely be toiled through before the highest sphere of happiness, the SUPREME ABODE of the Indian brahmins, could be reached.

However disputable may be the point, WHO was the real author of the venerable maxims laid down in these Chaldaic oracles, I must again repeat that they appear to me indisputably to contain many fundamental principles both of the

Persian

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Perſian and Indian ſyſtems of theology and philoſophy. Subſtantial proof of this aſſertion may poſſibly be admitted as deciſive evidence in favour of the genuineneſs of, at leaſt, that portion of them in which thoſe principles diſplay themſelves. Before, therefore, I ſhall proceed to exhibit the ſtrong traits of a TRINITY which ſo diſtinctly appear in thoſe venerable fragments of antiquity, preſerved to us in the page of the Egyptian Hermes, and in the hymns attributed to the Grecian Orpheus, perſonages ſcarcely leſs obſcure than Zoroaſter himſelf, it is my intention to point out a few additional inſtances in which the features of that ſimilarity appear ſtill more prominent and unequivocal.

The moſt remarkable one, next to the ADORATION OF FIRE, and the HEAVENLY ORBS, and the belief in GOOD AND MALIGNANT DÆMONS, already amply unfolded, is the doctrine of the METEMPSYCHOSIS, which ſpread from Chaldæa to Perſia and India; for, that the Perſians as well as the Indians actually believed in the tranſmigration of the human ſoul, is proved by the evidence brought from Porphyry in page 305 preceding, and by the following ſhort paſſage in Dr. Hyde: Decretum enim apud primos habetur de animarum

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

rum in diverſa corpora tranſmigratione, id quod etiam in MITHRÆ myſteriis videtur ſignificari.* The Metempſychoſis is there unfolded in theſe terms, which, however obſcure themſelves, are by the context evidently demonſtrated to allude to it.

Διζεω συ ψυχης ὀχετον, ὁθεν, ἠ τινι ταξει.
Σωματι τιθυσας, ἐπι ταξιν ἀφ' ης ἐρρυης
Αυθις ἀναζησεις· ἱερω λογω ἐργον ἑνωσας.

" Explore thou the TRACT OF THE SOUL;† whence and by what order it came. Having performed thy ſervice to the body, to the ſame order from which thou didſt flow thou muſt return again, joining action to ſacred ſpeech."

In an epiſode of the MAHABBARAT, Creeſhna, an incarnation of the Deity, is repreſented as thus addreſſing Arjun. " Both I and thou have paſſed MANY BIRTHS: mine are known to me, but thou knoweſt not of thine." Bhagvat Geeta, p. 51. " At the end of time, he, who having abandoned his MORTAL FRAME, departeth, thinking only of me, without doubt GOETH UNTO ME; or elſe, whatever OTHER NATURE he ſhall call upon, at the end of life, when

* De Hiſt. Religionis vet. Perſ. p. 254.

† Ψυχῆς ὀχετὸν, the *canal*, or *vehicle*, through which the migrating ſoul glides.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

when he ſhall quit his mortal ſhape, he ſhall ever go unto it. Wherefore, at all times, think of me alone." P. 74. Pletho, in explaining the paſſage in the oracles above-cited, obſerves, that, by *ſacred ſpeech*, is meant invocation of the Deity by divine worſhip, and that, by *action*, divine rites are ſignified. In the ſame Geeta we read that the Deity caſts thoſe who deſpiſe him "into the wombs of evil ſpirits and UNCLEAN BEASTS." Geeta, 117. In the Zoroaſtrian oracles we find ideas exactly ſimilar:

Σον γαρ ἀργειον θηρες χθονος οἰκησουσι.

"FOR THY VESSEL the BEASTS OF THE EARTH ſhall inhabit."

Concerning this doctrine of the Metempſychoſis, however ample has been the preceding account, there ſtill remains a vaſt and wonderful field for inquiry and ſpeculation. It is undoubtedly of moſt ancient date in Aſia, and we have ſeen it plainly revealed in the Geeta, an Indian compoſition ſuppoſed to be four thouſand years old. The anceſtors of the Hebrews, however, were not without ſome conceptions of this kind, as is evident from what M. Baſnage relates of ſome rabbies explaining, by the doctrine of the tranſmigration of

ſouls,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſouls, that menace to Adam in Geneſis: *Duſt thou art, and unto duſt ſhalt thou return!* that is, ſay they, thou ſhalt return to animate another body formed of *kindred duſt*. It is very remarkable too that their great and ancient paraphraſt Jonathan, in his commentary on the following paſſage in Iſaiah xxii. 14, *Surely this iniquity ſhall not be* PURGED *from you till ye* DIE, *ſaith the Lord God of hoſts*, explains this purgation or purification of the ſoul in nearly the ſame manner as it is explained in the GEETA, by "morte ſecundâ," a ſecond death.* "By this ſecond death (ſays M. Baſnage) is not meant HELL, but that which happens when a ſoul has a ſecond time animated a body and then departs from it."† The ſame ſentiments, he adds, are found in the book Zohar and in Philo.

It may gratify curioſity to purſue ſomewhat farther the parallel opinions of the Hebrews and Hindoos on this curious ſubject.

The CANAL, or VEHICLE, mentioned above, through which the ſoul glides from one order of being into another, will probably bring to the recollection of the reader the imagined ca-

* Vide Jonathan's Targum in Walton's Polyglot. tom. iii. p. 193.

† See Baſnage's Hiſtory of the Jews, p. 386.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

nals by which the influences of the ſplendors of the Sephiroth are united and through which they flow into one another. The Hindoos have invented, as we have often related before, ſeven inferior ſpheres of purgation and purification, through which the ſoul, polluted by guilt, is doomed to paſs after its exit from this earthly tabernacle: and ſeven ſuperior ſpheres for pure and beatified ſpirits, all containing various degrees of increaſing happineſs. The rabbies alſo, according to M. Baſnage, believe in a gradation of puniſhments and enjoyments in the other world. They ſay there are SEVEN HELLS,* becauſe they find, in Scripture, hell mentioned under *ſeven* different appellations. Their hell too, like that of the poets, conſiſts in the ſufferers alternately enduring the extremes of heat and cold, exactly as Virgil deſcribes it:

Aliis, ſub gurgite vaſto,
Infectum eluitur ſcelus, aut exuritur igni.

Or, as our greater Milton;

From beds of raging fire, in ice to ſtarve
Their ſoft ætherial warmth.

We

* Baſnage, p. 389.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

We have before remarked that the Hindoo hell, or Naraka, conſiſts of *ſerpents*, probably alluſive to the corroſive gnawings of that *worm* which never dieth. But as the Hebrews had ſeven hells, ſo had they likewiſe ſeven heavens, or rather they divided the celeſtial Eden into ſeven apartments, the raptures enjoyed in which were proportioned to the merits and capacity of the liberated ſoul. Here they aſſert, as in the paradiſe of Eendra, that the ſoul ſhall diſſolve in an influx of celeſtial pleaſures; and it is very remarkable that in the imagined Elyſium of the rabbies, as in that of Eendra and Mohammed, ſenſual pleaſures are by no means to be excluded. Maimonides, cited by M. Baſnage, gives a moſt luxuriant deſcription of this beautiful and magnificent abode. The houſes he repreſents as entirely conſtructed of precious ſtones, after the ſame manner as the heavenly city is deſcribed by St. John in the Revelations: a proof that either Maimonides had ſeen the apocalypſe, or that the deſcriptions of both were regulated by ſome very ancient traditions. The rivers of that celeſtial Jeruſalem flow with wine, the air is fragrant with perfumes, and all care and ſorrow are annihilated. As the ſoul is to enjoy all kinds of moſt refined ſpiritual delights, ſo is the body, according both

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

to rabbies Menaſſe and Abarbanel, to enjoy pleaſures ſuited to its nature: for why, ſay thoſe rabbies, ſhould bodies riſe again if they were not to act over again the ſame things, and be engaged in ſimilar employments to thoſe in which they were occupied when exiſting in this terreſtrial ſcene. Every ſenſe, therefore, is to be amply and completely gratified; but the gratification is to be *more refined*, like that of Adam in innocence, for whom God made a body before the fall, and God makes nothing in vain, nor beſtows the *means*, without the *power*, of fruition. Therefore the moſt delicious banquets are to be prepared for the bleſſed; the pleaſures of the nuptial ſtate are to be realized in heaven, and celeſtial children to ſpring from the chaſte embrace.*

It is plain that the Jews, in our Saviour's time, indulged ſome notions of this kind, when, ſpeaking of the woman who had been married to ſeven brothers, they aſked him whoſe wife ſhall ſhe be in the reſurrection? and the reply of Chriſt, that in the reſurrection they neither marry nor are given in marriage, ought to have taught them, as well as the modern ſect of Swedenburg, the falſehood and abſurdity of the degrading conceptions entertained

* Baſnage, p. 391.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tained by them, concerning the nature of the joys of another life. We read in Scripture of the tranſlation of Enoch, and Elijah, and of the boſom of Abraham; while the anſwer of our Saviour to the thief on the croſs; his aſſertion that in his Father's houſe there are *many manſions*, and that in St. Paul of a third heaven, of the heaven of heavens, and of one ſtar differing from another ſtar in glory, afford ſubſtantial proof that ſome diſtinction in thoſe regions, and in the ſtate of thoſe who inhabit them, will doubtleſs be made, but what thoſe diſtinctions may be it is as uſeleſs to ſpeculate as it is impoſſible to decide.

Whoſoever will read with attention that particular ſection of theſe oracles, which treats concerning the nature of the SOUL, the BODY, and MAN, the compound of both, and compare the whole with what has been intimated before in regard to the Mythratic myſteries and the ſidereal aſcent of the tranſmigrating ſoul, will find the whole ſtrikingly alluſive to that ſyſtem of philoſophy once ſo predominant in the oriental world as well as highly illuſtrative of it. In one of thoſe effata we find, mentioned in expreſs terms, the φυσεως αὐτοπτον ἀγαλμα, THE GREAT SELF-CONSPICUOUS IMAGE OF NATURE, of which ſo much has been ſaid be-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

fore as a principal ſymbol in the myſteries. In the myſterious rites of Iſis in Egypt, amidſt other ſtrange and dreadful noiſes, the HOWLINGS OF DOGS, referring, I preſume, to the character of ANUBIS, the celeſtial Sirius or Barker, were diſtinctly heard. Viſæque canes ululare per umbram. Alluſive to the ſame myſtic ſubterraneous exhibition, we read in theſe oracles:

Ἐκ δ' ἀρα κολπων γαιης θρωσκεσι χθονιοι κυνες,
Ου ποτ' ἀληθες σωμα βροτω ἀνδρι δεικνυντες.

"Out of the cavities of the earth ſpring TERRESTRIAL DOGS, glancing, in deluſive viſion, before the view of the initiated." Theſe terreſtrial dogs, though in Egypt doubtleſs referring to Anubis, might poſſibly alſo in India have a ſidereal alluſion; for, Sirius is one of the brighteſt of the conſtellations, and the Indians were immemorially aſtronomers: if not, they had reference to the grovelling vices and guilty paſſions, thoſe evil dæmons that haunt the human race in an unpurified ſtate, and gnaw like dogs and ravening vultures the mind that harbours them. We read again, in theſe oracles, of the myſterious potency of certain names recited in thoſe rites by the hierophant:

Ὀνοματα

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Ὀνοματα βαρβαρα μηποτ' ἀλλαξης,
Εἰσι γαρ ὀνοματα παρ' ἑκαστοις ΘΕΟΣΔΟΤΑ,
Δυναμιν ἐν τελεταις ἀρρητον ἐχοντα·

that is, "Do not alter the names that come to you from the barbarians;* for, there are names in every nation immediately given from the Deity, which have an unſpeakable power in ſacred myſteries." There can hardly be a doubt that the author, by the term *barbarous*, alluded to the nation of the Hebrews and the myſtic powers attributed by them to the INEFFABLE TETRACTYS, that Tetractys by which, I have obſerved, Pythagoras ſwore, and which was very early corrupted, in the pagan world, by the title of JAO, JAVE, and JOVA. There is a paſſage in Warburton on this ſubject, which will be of great uſe in explaining this apothegm. "When the whole ceremony of initiation was over, then came the Ἀπορρητα, and delivered the hymn called *the theology of idols*. After this, the aſſembly was diſmiſſed with theſe two barbarous words, ΚΟΓΞ, ΟΜΠΑΞ, which evince that the myſteries were not

* This inſolent appellation the Orientals and the Greeks promiſcuouſly conferred upon all foreign nations. The cuſtom remains among the Indians to this day, who denominate all foreigners MILEECHIHAS, or infidels, as the reader may ſee by conſulting the Aſiatic Reſearches, vol. ii. p. 201.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

not originally GREEK. The learned M. Le Clerc well obſerves, that this ſeems to be only an ill pronunciation of KOTS and OMPHETS, which, he tells us, ſignifies in the Phœnician tongue, WATCH AND ABSTAIN FROM EVIL."* As we have ſeen the ladder and the αυτοπτον αιγαλμα, ſo we may in theſe oracles diſcover THE SACRED FIRE, the emblem of the Divinity, that illumined the Mithratic cavern, in the following paſſage, which occurs laſt in order, (for they are variouſly arranged by different editors,) as they ſtand in the edition of Fabricius, and from him copied by Stanley:

Ἡνικα βλεψῃς μορφῆς ἀτερ ἱερον πυρ,
Λαμπομενον σκυρτηδον ὁλᾳ κατα βενθεα κοσμᾳ,
Κλυθι πυρος φωνην.

"When thou beholdeſt the ſacred fire, bright and formleſs, flaſhing through the depths of the WORLD, hear the voice of that fire." Of this obſcure paſſage no ſenſe can poſſibly be made, except we apply it to that Mithratic cave, which repreſented the WORLD MADE BY MITHRA; and, therefore, the meaning of the writer ſeems to be included in the following paraphraſe. When thou ſeeſt the ſacred fire, during

* Divine Legation, vol. i. p. 157. Edit. oct. 1738.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

during the celebration of the myſteries, blazing through the profound receſſes of the CAVERN, conſider it as an emblem of the Deity, who thus diffuſes his genial influence through the moſt dark and chearleſs receſſes of the univerſe. Revere, therefore, the awful image of God, ſhining forth in that nature, of which he is the munificent author, and learn gratitude, affection, and duty, from the inſtructive ſymbol.

Of the continual interference of the evil Dewtah in the affairs of men, repeated accounts have been already preſented to the reader from various Sanſcreet authorities, and that the brahmins were anciently attached to thoſe *magical* myſteries, which were firſt ſo denominated from the *magi* of Perſia, very probable conjectures have been offered. A remarkable paſſage in the Sacontala, compared with a verſe of theſe oracles, will evince how little the Zoroaſtrian and Brahmanian doctrine in this reſpect differed. The writer of the oracles aſſerts,

Αἱ ποιναι μεροπων ἀγχτειραι

which paſſage Stanley thus tranſlates, "the Furies are the STRANGLERS of men," and Pſellus commenting upon it, ſays that the dæmons

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

dæmons who torment mankind, being the vices and paſſions of men perſonified, torture them for their crimes, and, in a manner, STRANGLE them. The exhibition of the conteſts of theſe good and evil genii ſeems formerly to have conſtituted as favourite a portion of the dramatic productions of India as our VICE, and other mythologic characters, uſed to be in the ancient dramas of Britain. In the Sacontala, dæmons of either ſort are frequently introduced, and greatly promote the denouement of the piece. "What!" ſays the emperor Duſhmanta, "are even my ſecret apartments infeſted by SUPERNATURAL AGENTS?" To whom Madhavya, from behind the ſcenes, exclaims: "Oh! help: oh! releaſe me: for, a MONSTER has caught me by the NAPE OF MY NECK, and means to ſnap my back-bone as he would ſnap a ſugar-cane!" The ancient kings of India ſeem likewiſe to have poſſeſſed a ſimilar power, with the renowned Amadis's of Europe, to reſcue mankind from the graſp of theſe enraged dæmons; for, the Son of the Sun inſtantly calls for the immortal bow given him by Eendra, the God of the firmament, and haſtens to the relief of his ſuffering friend. But, in the interim, the dæmon, more firmly graſping his trembling

captive,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

captive, exclaims: "Here will I ſtand, O Madhavya; and, thirſting for thy freſh blood, will ſlay thee ſtruggling, as a tiger ſlays its victim." Sacontala, p. 82.

In regard to the magical rites and incantations of either country, ſince, whereſoever in the ancient world aſtronomy flouriſhed and the orbs of heaven were adored, that myſterious ſcience, above all others, prevailed in its vigour, and indeed the Chaldæans are ever blended with the *ſoothſayers* in Scripture; and, ſince a compariſon and inveſtigation of their practices in theſe *dark arts* will form a very intereſting part of a future diſſertation, I ſhall therefore only here mention a parallel paſſage or two, and conclude, for the preſent, this retroſpect towards the theology and ſciences of the parent-country of the world.

Ἤνικα δ' ἐρχομενον δαιμονα προσγειον ἀθρησης
Θυε λιθον Μνιζουριν, ἐπαυδων.

"When thou ſeeſt the terreſtrial dæmon approach, ſacrifice the ſtone MNIZURIS, uſing evocation." What extenſive and aſtoniſhing virtues the ancients imputed to certain ſtones, conſecrated with great ceremony under the particular influence of ſome benignant planet, muſt have been apparent to the reader in the account

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

account we gave of the ſacred ſtones, called BÆTYLI. The Mnizuris was a ſtone holden by the Chaldæans* in this ſacred point of view, and, according to Pſellus, it was ſuppoſed to poſſeſs the power of evocating the ſuperior and immaterial dæmon, whoſe more potent energy, called forth by ſolemn ſacrifice, obviated the malevolent purpoſes of the ſiniſter or terreſtrial dæmon. Of the ſimilar predilection of the brahmins for ſtones, gems, and ſhells, to which a certain ſanctity is affixed, and a myſterious or ſanative power attributed, I ſhall treat largely hereafter. In this place, I ſhall mention only one, the famous PEDRA-DEL-COBRA, or ſerpent-ſtone of India, which is ſaid to be a ſovereign antidote againſt the bite of the moſt venemous ſerpents, and of which moſt of thoſe, who have viſited Eaſtern countries, muſt have heard. They are to be purchaſed of the *brahmins alone*, and are ſaid, in reality, not to be the production of any animal of the ſerpentine kind, but to be fabricated by them of certain drugs, and compounded with many myſtic prayers and ſuperſtitious ceremonies. The reader will find, in the ſecond part of Tavernier's Indian Travels,

* See Pſellus apud Stanley's Chaldaic Philoſophy, p. 61. Edit. fol. London, 1701.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

vels,* a long account of this curious ſtone, together with an engraving of the large hooded ſerpent, from whoſe head it is abſurdly ſaid to be taken. How well indeed the Indians underſtood, and how frequently they employed themſelves in the compoſition of CHARMS that were ſuppoſed to have an influence upon the fortunes of mankind, is evident from the following paſſage in the drama juſt cited, which is ſpoken by the attendant of Sacontala, *initiated*, we muſt ſuppoſe; for, we are ſtill in the retreat of the brahmins. "Let us dreſs her in bridal array. I have already, for that purpoſe, filled the ſhell of a cocoa-nut, which you ſee fixed on an AMRA-tree, with the fragrant duſt of NAGACESARAS: take it down, and keep it in a freſh lotos-leaf, whilſt I collect ſome GORACHANA from the forehead of a ſacred cow, ſome duſt from conſecrated ground, and ſome freſh cuſa-graſs, of which I will make A PASTE TO INSURE GOOD-FORTUNE." P. 44. The good dæmon of Chaldæa was to be evocated by the ſacrifice of the Mnizuris in the conſecrated flame. The evil dæmon of India is repulſed by the ſecret and powerful virtues of the hallowed graſs, called CUSA.

Duſhmanta,

* See Voyage de Tavernier, lib. ii. p. 391. Edit. Rouen.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Dushmanta, having entered the forest of Gandharvas, where the most hallowed groves of the brahmins extended, is informed that, during the absence of Canna, the arch-brahmin, "some EVIL DÆMONS had disturbed their holy retreat:" and afterwards, that, while they were beginning the evening sacrifice, "the figures of BLOOD-THIRSTY DÆMONS, embrowned by clouds, collected at the departure of day, had glided over the sacred hearth, and spread consternation around." P. 38. They lay claim particularly to the exertions of that virtuous monarch, because "the gods of SWERGA, one of the superior boobuns, those gods who fiercely contend in battle with EVIL POWERS, proclaim victory obtained by his braced bow." The pupil of Canna presently enters upon his office of driving away the evil dæmon, which is done by scattering "bundles of fresh CUSA-GRASS round the place of sacrifice." His attention is presently called off from the holy rite by PRIAMVADA, whom he addresses in a manner that highly illustrates the subject before us. "For whom are you carrying that ointment of USIRA root and those leaves of water-lilies? I will administer, by the hand of Gautami, some healing water,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

water, *conſecrated in the ceremony called* VAITAMA." Sacontala, p. 26. Theſe reverend hermits, however, in their ſylvan retreats were not always animated by the ſpirit of charity and meekneſs; they were ſometimes dreadful in wrath as the evil Genii themſelves, and could thunder forth anathemas againſt the human race with as loud vociferation. "Let them beware," ſays Duſhmanta, "of *irritating the pious:* holy men are eminent for patient virtues, yet conceal within their boſoms *a ſcorching flame.*" Sacont. p. 29. The meaning of the laſt words may be gathered from the following paſſage, cited, I believe, in a former page; "Who, like the choleric DURVASAS, has power to conſume, like RAGING FIRE, whatever offends him." Sacont. p. 40. Sir William Jones, in the Aſiatic Reſearches, acquaints us, that there is in the ATHARVA, or fourth VEDA, a moſt tremendous incantation with conſecrated graſs, called DARBBHA; and indeed the whole drama of the Sacontala, that is, the FATAL RING, rendered ſo by the awful imprecation of the offended Canna, is founded on the ſuppoſition of magical power, poſſeſſed by the Brahmin who utters that imprecation. Even the curious art of PALMESTRY was not beneath the notice of the ſequeſtered ſages of Heemakote,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

or Imaus, as is evident from the following paſſage which is the laſt I ſhall trouble the reader with, from this celebrated and beautiful production of Calidas. "What! the very palm of his hand bears the marks of empire; and, whilſt he thus eagerly extends it, ſhows its lines of exquiſite network, and glows like a lotos expanded at early dawn, when the ruddy ſplendor of its petals hides all other tints in obſcurity". Sacont. p. 89.

Before I finally quit the Chaldaic Oracles I requeſt on that ſubject, to be rightly underſtood, for I am by no means an advocate for the genuineneſs of the whole, but of thoſe only which have either the one or the other of the following marks of authenticity. Thoſe may fairly be reputed authentic that are to be found in Porphyry, Damaſcius, Proclus, and other Greek writers of the firſt ages, not favourable to the cauſe of Chriſtianity; and thoſe in the doctrines of which I have been able to point out a marked ſimilitude to the tenets propogated during the moſt ancient periods in India, Perſia, and Egypt.

Previouſly to the examination of the more myſterious parts of the Egyptian theology, I muſt be permitted to repeat a former remark, that it is a circumſtance which at leaſt

muſt

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

muſt ſtrike with aſtoniſhment, if not with confuſion, the determined oppoſer of the doctrine for which I contend, that in almoſt every region of Aſia to which he may direct a more minute attention, this notion of a certain triad of perſons in the divine eſſence has conſtantly prevailed. Even where the exact number of THREE is not expreſsly mentioned, the notion of a plurality in that eſſence, a notion groſsly conceived and ill explained, ſtill formed a prominent feature of the Pagan creed. In every age, and almoſt in every region of the Aſiatic world, there ſeems uniformly to have flouriſhed an immemorial tradition that one God had, from all eternity, begotten another God, the δημιουργος and governor of the material world, whom they ſometimes called the ſpirit, πνευμα; ſometimes the mind, νους; and ſometimes the reaſon, or λογος. Though they entertained ſtrange notions concerning the perſons who compoſed it, and often *confounded the order of the hypoſtaſes*, yet their ſentiments upon this ſubject, of a divine triad the ſupreme governor of the world, ſeem to have been at once very ancient and very general. There were, indeed, in the ſyſtem of the ancient oriental theology, and eſpecially that of Egypt, certain truths ſo awfully ſtupendous that the ſacred guardians

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of that theology concealed them from public inveſtigation under the veil of hieroglyphics, and wrapt them in the ſhades of allegory. One of thoſe truths was the ſuppoſed nature of God himſelf, and this threefold diſtinction in that nature, a matter which, however obſcurely they themſelves underſtood, they ſeem to have laboured by every poſſible means to veil in additional obſcurity, and principally by a multitude of ſymbols, of which only very doubtful explications have deſcended to poſterity. There was ONE SYMBOL, however, ſo prominent and ſo univerſal, that its meaning can ſcarcely be miſconceived or wrongly interpreted. It was invented in conformity to ideas, accurately to unfold which we muſt penetrate to the very higheſt ſource of the Egyptian theology, and inveſtigate what has come down to us relative to the character and hiſtory of its ſuppoſed author, the renowned HERMES.

In this comprehenſive retroſpect towards the earlieſt dawn of ſcience and ſuperſtition in Aſia, it is not the leaſt perplexing circumſtance to me, that the *perſons* of all the primitive hierophants and legiſlators are involved in equal obſcurity with the *doctrines* promulgated by them. If this aſſertion be true in regard to Zoroaſter, of the leading principles of whoſe theology and philoſophy

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

philoſophy we have juſt taken an extenſive review, ſo is it in a degree no leſs remarkable than generally acknowledged of the Hermes of Egypt and the Thracian Orpheus. The taſk I have undertaken becomes more arduous every ſtep that I advance, and the indulgent reader, it is humbly hoped, will extend to my labours a proportionate degree of candour.

As the name of Zoroaſter was uſurped by more than one celebrated character in antiquity, ſo was that of Taut; but ſtill our concern is principally with the moſt ancient of the name, and the united voice of antiquaries aſſigns to him a Phœnician origin. It was from the writings of this moſt ancient Taut, the firſt inventor of letters, that Sanchoniatho drew the materials for the Phœnician hiſtory, the valuable fragment of which is preſerved by Euſebius, and has been commented upon at conſiderable length by Biſhop Cumberland. The age in which Taut flouriſhed it were vain to attempt to aſcertain, ſince even his copier Sanchoniatho lived before the Trojan war. Phœnicia having been peopled by the race of Canaan, as Egypt was by that of Mizraim, the two ſons of Ham, the grand poſt-diluvian idolator, may well be ſuppoſed to have its theology debaſed by a very conſiderable alloy of groſs ſuperſtition. In fact,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

their ſyſtems of the coſmogony were generally conſidered by Chriſtian writers as completely atheiſtical, till the genius and induſtry of Cudworth, diſplayed in his Intellectual Syſtem of the Univerſe, were exerted to vindicate the reſpective hypotheſes adopted by each nation from the heinous charge. This he has effected in regard to the coſmogony of Phœnicia, by giving a more favourable conſtruction to the words of Sanchoniatho than they have been allowed by preceding commentators: he conſiders it as founded on the baſis of the doctrine which maintains two predominant principles in nature, Matter or Darkneſs, and Spirit or Intelligence. By the former he would underſtand the chaos, obſcure and turbid; by the latter the agitative Πνευμα, wind, or ſpirit, which put that chaos in motion, and ranged in order the various parts of the univerſe. Concerning his able vindication of the Egyptian coſmogony from the imputation of eſtabliſhing Atheiſm, much will occur in the ſucceeding pages. On this particular point, however, ſince the firſt volume of this Hiſtory treats largely of all the Aſiatic coſmogonies, I ſhall at preſent add nothing farther, but return to Taut, who, according to Philo of Biblus, the interpreter of Sanchoniatho, went from Phœnicia in the earlieſt ages of the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

world into Upper Egypt, where he eſtabliſhed a vaſt aud powerful empire, and, according to the whole ſtream of genuine antiquity, taught the Egyptians aſtronomy, muſic, and letters. This Taut, or Thoth, was the true Anubis of the Egyptians, and for the brilliance of his genius and diſcoveries, their gratitude aſſigned him, when dead, a ſtation in Sirius, the brighteſt of the conſtellations. He was likewiſe one of their eight greater gods; and the HARP which he invented is the TESTUDO of the celeſtial ſphere. We ſhall, probably, hereafter diſcover that he was the elder Bhood of India, who flouriſhed at the beginning of the Callee Yug, and poſſibly that the Tortoiſe in which Veeſhnu, of whom Bhood was one appearance, became incarnate, was no other than the ſame Teſtudo. Taut, however debaſed by the repreſentation of Sanchoniatho, whoſe real wiſh ſeems to have been to have eſtabliſhed a ſyſtem of coſmogony on atheiſtical principles, was probably the author of that nobler theology which, Euſebius informs us, prevailed in the Thebais, and which, however in ſome points obſcured, aſſerted the agency of a ſupreme Agathodaimon, or good ſpirit, whom they called CNEPH, in the government of the world. By a minute inveſtigation of this more ancient Egyptian theology, we ſhall at once

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

diſcover very expreſſive traits of the true religion, and ſtrong connecting lines of its gradual and increaſing corruption by Chaldaic phyſics and Hammonian idolatry.

I have before obſerved, in the caſe of Zoroaſter, that if any perſonage, peculiarly eminent for ſcience and genius, flouriſhed in the remoteſt ages of the world, and happened to be followed in ſucceeding ages by another diſtinguiſhed by ſimilar endowments and rival genius, the ancients frequently beſtowed upon the ſecond great character the name of the firſt. This has occaſioned infinite confuſion, and accounts for the numerous catalogues of ſynonimous gods and heroes that ſwell the hiſtoric page. The real reaſon of this conduct is to be found in the general prevalence during thoſe periods of the doctrine of the metempſychoſis, ſince they believed the latter to be animated by the ſoul of the former during the courſe of its terrene migration. This was exactly the caſe with the two perſonages who bore the name of Hermes in Egypt, on the latter of whom, not leſs than the former, the Egyptians conferred the high-ſounding title of TRISMEGISTUS, or TER MAXIMUS.

This is not the exact place for a diſquiſition on *the origin of letters*; but when the ancients aſſert

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

aſſert that the elder Hermes was the firſt inventor of letters, they doubtleſs mean an hieroglyphic character which bore conſiderable reſemblance to the object deſcribed. The ſun, for inſtance, could not be more ſtrikingly repreſented than by A CIRCLE; nor the waning moon than by a HALF CIRCLE. Chemiſtry, indeed ſtill perſeveres in uſing this ſpecies of ſymbolical deſignation; for by the former it diſtinguiſhes gold; by the latter, ſilver. It was probably from him that the Egyptians learned to deſignate the perfection of the divine nature, of which they thought the ſun the pureſt and brighteſt emblem by A CIRCLE, and the diſtinction pleaded for in that nature by AN EQUILATERAL TRIANGLE; but it was the ſecond Hermes who flouriſhed four centuries after, to whom poſterity, as the fragment of Sanchoniatho in Euſebius informs us, are indebted for decyphering that hieroglyphic ſpecies of writing, and forming it into a regular alphabet. Taut was governor of Sais in the Upper Egypt, and the ſame Euſebius, citing Porphyry, acquaints us, that while the people who inhabited the lower region of that country were plunged in the depth of the groſſeſt idolatry, the whole Thebais united in acknow-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

acknowledging a ſupreme preſiding ſpirit, whom they called CNEPH, upon which account they were excuſed from paying the public taxes, levied to defray the expences of maintaining the ſacred animals adored in the other cities of Egypt. "This ſupreme and uncreated god, CNEPH," ſays my printed, but not yet publiſhed, account of the coſmogony, citing Euſebius, and guided by Cudworth, "the nations of the Thebais worſhipped with the pureſt rites; and ſymbolically repreſented by the figure of a being *of a dark-blue complexion*, holding a girdle and a ſcepter, with a royal plume upon his head, and *thruſting forth from his mouth an Egg*. From this Egg there proceeded another God, whom they denominated PTHA; a term which Dr. Cudworth remarks is at preſent uſed among the Copts to ſignify the divine being. Now Biſhop Cumberland * deduces the term Cneph from a word which in Arabic ſignifies to *preſerve*, or to cover any way, but eſpecially *with wings*; an idea, adds the Biſhop, who wrote before the modern diſcoveries in India, and had never heard of Veeſhnu, which is very applicable to the Great Preſerver of men. Plutarch, in his treatiſe De Iſide et Oſiride, expreſsly

* Cumberland's Sanchoniatho, p. 14. Edit. 1720.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

expreſsly aſſerts the god Cneph to be without beginning and without end, and it is he who informs us that the inhabitants of Thebais, by whom the deity was worſhipped in ſuch purity, were excuſed from paying the public taxes, levied on account of animal worſhip. In ſucceeding ages, however, this pure worſhip of Cneph, the one god, the great cauſe and *preſerver* of all things, was changed into an idolatrous adoration of the dragon, or *winged* ſerpent, CNUPHIS, whoſe ſuperb temple at Elephantina in Upper Egypt is deſcribed by Strabo*, and of which the extenſive ruins, even yet awfully magnificent, were viſited by the modern traveller M. Savary †. It was uſual with the leſs ancient Egyptians, after they had thus degenerated from the ſimplicity of their original theology, to repreſent the ſupreme being and his attributes by various emblems and hieroglyphics. They drew Cneph in the form of a ſerpent, which was with them, *as with the Indians*, the emblem of eternity, and they added to the body of the ſerpent the head of the ſharp-ſighted Hawk. Their ideas being thus perverted, they, by degrees, loſt ſight of the

* Strabonis Geographia, p. 774. Edit. 1549.

† Savary on Egypt, Vol. I. Let. 13.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the divine original, and at length, as I have before had frequent occaſion to remark, was too generally the caſe in the ancient world, adored the ſymbol for the reality. In confirmation of what has been ſaid above, a paſſage from Philo-Biblius in Euſebius may be adduced, where Epeis, their greateſt hierophant and ſcribe, is ſaid to have aſſerted that the earlieſt and moſt venerated of the Egyptian gods was a ſerpent, "having a hawk's head, beautiful to look upon, who, if he open his eyes, fills the univerſe with light in his firſt-born region; if he wink, it is darkneſs *."

The reader will, I truſt, excuſe my citing on this occaſion an inedited part of my own hiſtory; but as I could only have repeated the ſame thing, I thought it beſt to uſe the ſame words; and it is alone the nature of the ſubjects in which I am engaged that has retarded its appearance, and compels me to be guilty of the indelicacy.

From theſe quotations it is evident that, whoſoever might have been the author of it, a ſpecies of theology very much reſembling the true,

* See the whole paſſage of Philo-Biblius, as given by Euſebius, in Præp. Evangel. p. 41, at C.; Biſhop Cumberland's Sanchoniatho, p. 14; and my own Hiſtory of Hindoſtan, Vol. I. p. 74.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

true, was once prevalent in Upper Egypt; where the firſt ſettlers probably took up their reſidence, however darkened that theology by the groſs ignorance and blind ſuperſtition of ſucceeding ages. The winged CNEPH produced the God PTHA; but the great God Oſiris, the ſupreme indiviſible Εικτον, has yet been unnoticed, and he was profeſſedly the moſt high of the Egyptian gods; the primordial ſource from which thoſe ſubordinate deities emaned. It is OSIRIS, CNEPH, and PTHA, therefore, that form the true Egyptian triad of deity. As Oſiris was a title afterwards applied to the SUN, ſo Ptha was to the FIRE that iſſued from the ſolar orb, while Cneph was the mighty ſpirit, the ψυχη χοσμυ, that pervaded and animated the whole world. Oſiris, the Gubernator mundi, is, therefore, on many Egyptian ſculptures, painted in a boat with two attendants; himſelf ſeated in ſupreme majeſty in the middle, and his attendants ſtationed at each end of the veſſel. In the illuſtrative engraving annexed, copied from an ancient gem, he is ſo deſignated; and its alluſion is too plain to need any more particular explanation.

It has been obſerved that, in the more ancient and refined theology of Egypt, the ſublime CNEPH, the being of a *dark-blue* complexion,

is

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

is repreſented as having produced from his own infinite eſſence another god, whom they denominated PTHA; now CNEPH, the ſky-coloured, winged ſpirit of Egypt, is no other than the Narayen of India, who is repreſented as a ſpirit of a *blue* colour, and floating upon the chaotic waters. Narayen and Brahma are ſynonymous terms; and what is very remarkable, Brahma produces VEESHNU, a ſpirit likewiſe of a *blue* colour, in the very ſame manner in which Ptha is produced: for in an ancient Shaſter that deſcribes the CREATION, thus is the birth of Biſhen, or Veeſhnu, deſcribed.

"Bramha forthwith perceived the idea of things, as if floating before his eyes. He ſaid, LET THEM BE, and all that he ſaw became real before him. Then fear ſtruck the frame of Bramha, leſt thoſe things ſhould be annihilated. O immortal Bramhe! he cried, who ſhall preſerve thoſe things which I behold? In the inſtant A SPIRIT OF A BLUE COLOUR ISSUED FROM BRAMHA'S MOUTH, and ſaid aloud, I will. Then ſhall thy name be Biſhen, becauſe thou haſt undertaken to *preſerve* all things*."

The Shaſter, from which this paſſage is quoted, is one of thoſe interpreted by Colonel Dow's

* See Dow's Prefatory Diſſertation to his tranſlation of Feriſhta, p. 47. ed it. 4to, 1760.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Daw's PUNDEET, which, I think, may be ſafely cited as original, and as poſſeſſing ſtrong internal evidence of authenticity, ſince we may be as certain that the Pundeet had no more conſulted Porphyry, than the worthy Colonel had read Euſebius. But let us inveſtigate the character of Φθας, or PTHA: Suidas, on this word, will let us into the ſecret of his real character. He ſays, Φθας Ἡφαιστος περα Μεμφιταις; Ptha is the god Vulcan of the Memphites: and Euſebius, citing Porphyry, confirms this; for he aſſerts the Egyptians thought that Ptha, *the god Vulcan*, was *generated* from Cneph, the moſt high creator. In this inſtance we have a remarkable and early proof not only of the corruption of the true faith, but the adoption of the Chaldaic philoſophical theology by the Egyptians. For Vulcan is FIRE, the ſon of the SUN, Oſiris, and the firſt deity in Manetho's dynaſties, who reigned thirty thouſand years, the imagined period of the ſun's great revolution, which in reality, however, is but 25,920 years*. Ptha, then, was the ſame with the great

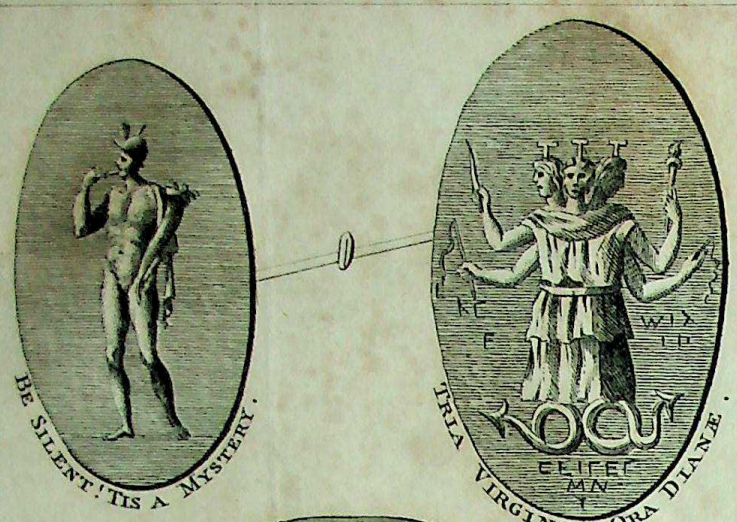
* The ancient aſtronomers, I mean thoſe of the Platonic ſchool, ſuppoſed the PRECESSION of THE EQUINOXES to be after the rate of a degree in 100 years; but the more accurate obſervations of the moderns have fixed that PRECESSION at the rate of a degree in 72 years.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

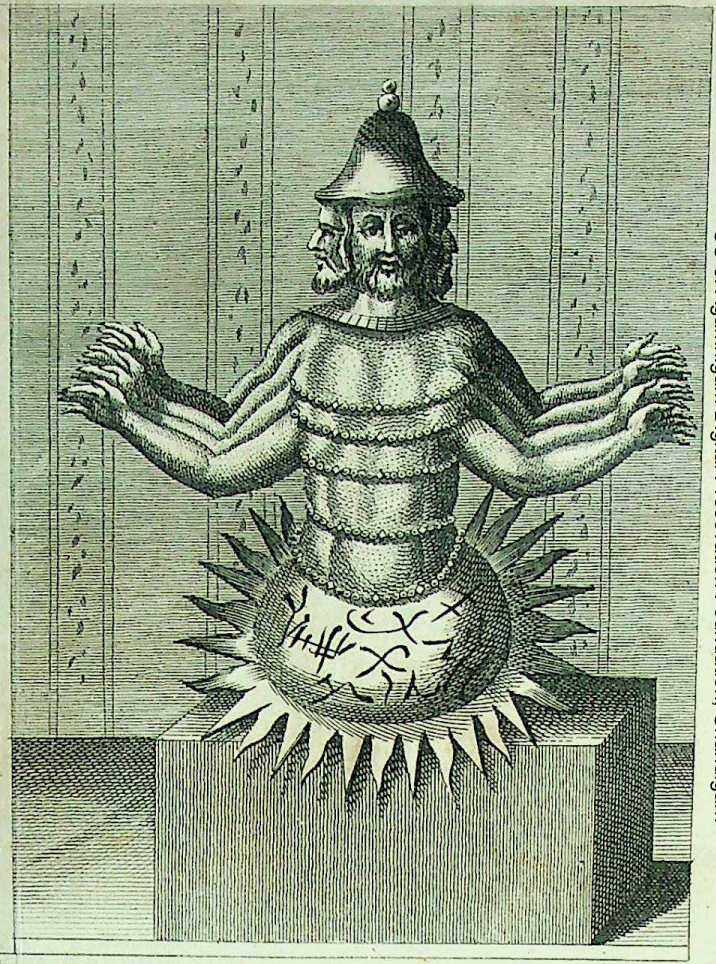
great firſt principle in the Chaldaic philoſophy; it was the central, the all-pervading Fire which, emaning from the ſun, is diffuſed through the boundleſs univerſe. By the ſame kind of fatal deluſion it was that a ſyſtem, firſt of pantheiſm, then of naturaliſm, gradually infected the whole Aſiatic world. The ſublime character and attributes of the deity they impiouſly degraded by the humiliating appellation of NATURE; while nature herſelf, and its plaſtic powers, *originating* ſolely in the ſovereign energies of the ſupreme creative ſource of all being, they as abſurdly dignified by the majeſtic denomination of GOD. This ſupreme creative energy, this beneficent active principle, diffuſed through nature, they diſtinguiſhed by various names; ſometimes it was Oſiris, the fountain of LIGHT, the SUN, the prolific principle by which that nature was invigorated; ſometimes it was the Πυρ ζιοηγονιον, the life-generating FIRE, the divine offſpring of the ſolar deity; and it was ſometimes called by an appellation conſonant to Ψυχη χοσμε, or the SOUL OF THE WORLD. Often too the ancients combined theſe three together, and of celeſtial LIGHT, FIRE, and SPIRIT, thoſe mighty agents in the ſyſtem of nature, formed one grand collective TRIAD OF DEITY.

The

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh



Osiris Gubernator Mundi.



Numen Triplex Japonicum.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The whole of what has been juſt obſerved reſpecting the FIRST VIVIFIC PRINCIPLE, the Πυρ ζωη γονιον and Ψυχη χοσμε, emaning from the primæval ſource of being, is viſibly of Chaldaic origin, and thence, through the medium of the Egyptians, the Stoic philoſophers doubtleſs had their doctrine of "the fiery ſoul of the world," by which they ſuppoſed all things to be created, animated, and governed. This univerſal ſpirit, infinitely extended, like the matter which it animated, was the only divinity acknowledged by that ſect, and is ſublimely deſcribed by Virgil in terms ſingularly congenial with the doctrine noticed before of thoſe Indian philoſophers, who aſſert that "GOD IS EVERY WHERE ALWAYS."

SPIRITUS intus alit, totamque, infuſa per artus,
MENS agitat molem, et magno ſe corpore miſcet.
ÆNEID, Lib. 6. v. 126.

However incongruous, and even abſurd to appearance may be the aſſertion, yet I have the reſpectable authority of Plutarch for dividing the Egyptian theology into two claſſes, the *ſpiritual* and the *phyſical*: the one was arcane, and revealed to the initiated alone; the ſecond was of a leſs abſtruſe nature, palpable to the ſenſes, and therefore better adapted to the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

capacity of the vulgar. By this clue, if allowed me, I ſhall be able to unravel the whole myſtery, which, without, it appears to be, and in fact is, impenetrable. I would call that more ancient, or rather primæval, theology, deſcribed above as peculiar to the Thebais, THE SPIRITUAL AND PURE, for it certainly approaches to the purity of the patriarchal religion; to the leſs refined ſyſtem, which prevailed in the Lower Egypt in later times, and which I am now going more particularly to unfold, I would give the name of PHYSICAL.

It is, however, very remarkable, that whether we inveſtigate the former or the latter ſyſtem, a kind of TRIAD ſtill forces itſelf upon our notice; for if we loſe ſight of Oſiris, Cneph, and Ptha, our attention is ſtill attracted by the joint operations of Oſiris, Iſis, and their ſon Orus. It is theſe diſtinguiſhed perſonages that ſuperintend the concerns of men, and wage unceaſing combat with Typhon, the determined enemy of the human race, the Lucifer of India. I have already, in pages 263 and 264 of the firſt part of this Diſſertation, exhibited thoſe great outlines of the Egyptian theology, conſidered in a phyſical ſenſe, which more immediately point to the worſhip of Oſiris and Iſis, a worſhip ſo apparently indecent,

but

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

but attempted to be explained by Plutarch upon the principle of the earth's being impregnated by the generative warmth of the ſolar beam. The whole ſyſtem of the vulgar theology of Egypt ſeems to have been erected on that baſis; and even in that perverted and debaſed ſyſtem, the veſtiges of the grand primæval theology, and the doctrine of the three hypoſtaſes, governing the univerſe, are not wholly obliterated. Let us impartially examine the hypotheſis, and attentively conſider the purport of the varied allegory. In this inveſtigation, however, it is ſcarcely poſſible to avoid a repetition of many circumſtances already recapitulated; ſince he who would completely explore the Egyptian theology, is like one who travels through a vaſt labyrinth, where amidſt a thouſand devious and intricate mazes, his path ſtill terminates in one central point, while his view is for ever bounded by one uniform object.

When the true knowledge of God as a SPIRIT eternal and inviſible was forgotten, and when all immediate intercourſe of the devout ſoul with that SPIRIT ceaſed in the line of Ham, the corrupted mind of man ſought out for a deity palpable to the ſenſes, a deity more ſuited to the degraded condition of his nature,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and more comprehenſible by the narrowed faculties of his ſoul. Degraded however as that nature was now become, and leſſened as were thoſe faculties, no object inferior to that which is THE MOST GLORIOUS IN THE UNIVERSE could poſſibly ſucceed to the beautiful and ſublime image of deity originally implanted and cheriſhed in the human breaſt. It was Oſiris, the SUN, the moſt ancient ſymbol of GOD, as well among the Pagans themſelves as among paganizing Jews, that alone was eſteemed in the vulgar theogony of Egypt as the great creator of the world. Oſiris was not only the huſband, but the brother of Iſis, and their love was ſo ardent that they copulated in the very womb of their parent, and from that embrace Horus, their only ſon, the πρωτογονος θεος, or firſt begotten god of the Egyptians, whoſe name may be traced to the Hebrew root AOR, lux, was produced. Iſis, at once the *conſort* and *ſiſter* of Oſiris, was the fruitful mother of all things, and on the front of her majeſtic temple at Sais, under the ſynonym of Minerva, according to Plutarch, was this ſolemn and comprehenſive deſcription of her engraved: "I am every thing that hath been, that is, or that will be, and no mortal hath ever yet removed the PEPLUM, or veil, that

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

that ſhades my divinity from human eyes." In elucidation of this celebrated deſcription of Iſis, there is, in the ſecond volume of Mountfaucon, a moſt curious and pictureſque engraving of the goddeſs herſelf, which, that antiquary obſerves, exhibits at one view the whole plan of the religion of the Egyptians, conſidered in this phyſical ſenſe, and may be called an abſtract of it, equally forcible, though not ſo ample as the celebrated fragment of antiquity that bears the name of MENSA ISIACA.

It was copied by Mountfaucon from a painting on cloth, which, he tells us, forms the covering of a mummy now in the library of the bare-footed Auguſtine Friars at Rome, and repreſents ISIS OMNIA, or ISIS ALL THINGS, which is a ſentiment exactly conſentaneous with that inſerted in a former page from Sir William Jones's literal tranſlation of the Bhagavat, in which the deity of India ſublimely, though ſomewhat obſcurely, declares, EVEN I WAS EVEN AT THE FIRST, NOT ANY OTHER THING; THAT WHICH EXISTS, UNPERCEIVED, (VEILED FROM MORTAL VIEW) SUPREME; AFTERWARDS I AM THAT WHICH IS, AND HE WHO MUST REMAIN AM I. This is ſurely the ſame doctrine, expreſſed almoſt in the ſame language, and proves that Oſiris and

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Eſwara are the ſame deity, and that Iſis is not different, except in ſex, from Iſa, the God of nature perſonified, who, in the concluding ſtanza of that quotation, is ſaid to be EVERY WHERE ALWAYS. The figure of Iſis on this hieroglyphic painting is in a ſitting poſture; upon her head reſts a large globe, or circle, in which are incloſed three others gradually diminiſhing in ſize: theſe circles Mountfaucon imagines to be the ſymbols of the four elements. The firſt and largeſt circle is white, repreſenting the colourleſs air which ſurrounds the earth; the ſecond circle is of a blue colour, emblematical of the cærulean waters of the ocean; the third circle is of a dark aſh colour, the true colour of the earth; the fourth circle is of a bright red, typical of the fire, and is placed in the center, becauſe fire gives light and heat to all things. It is remarkable that theſe four colours, if we except a little yellow intermixed for ornament, are the only colours made uſe of throughout the whole table, by which the deſigner probably intimated that all things were compoſed out of the four elements. The head of the figure is covered with a large *blue veil* which flows down upon her boſom. By this circumſtance our antiquary is perplexed, expreſſing his doubt whether it may be intended for

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

for a myſtery; but ſurely it is entirely conſonant to the deſcription of her *whoſe veil no mortal hath ever removed*, and the blue colour of it evidently points to her deſcent from the celeſtial regions. She ſupports with her extended arms two tables, the fringes of which are blue and yellow, but the ground of the painting is red: theſe tables contain a variety of Egyptian ſacred ſymbols, a particular account of which I ſhall for the preſent omit, it being my intention hereafter to preſent the reader with an engraving of this curious relic of antiquity, properly coloured, if an artiſt can be procured accurately to execute it, with which I ſhall preface my comparative parallel of the Hindoo, Egyptian, and Grecian Literature. The boſom of Iſis is expoſed, and bears a croſs ſimilar to that called St. Andrew's Croſs; the alluſion to which on Egyptian monuments has been before explained, and the conjecture concerning that alluſion not a little corroborated by its poſition in this place; for below this croſs the body of Iſis is painted in little ſquares of blue, red, and aſh-colour, curiouſly intermixed, down to the very feet, on which, in the oriental manner, ſhe ſits. Immediately under the arms of Iſis two large wings are expanded, ſtretching on either

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſide to the very extremities of the table. In theſe the ſame ſignificant and myſterious mixture of colours is perceived; but thoſe mentioned above as alluſive to the four elements, the red, the blue, the white, and the aſh-colour, are principally predominant. Two BLACK SPHYNXES, with white head-dreſſes, are couchant under the wings of Iſis: the ſphynx was the Egyptian ſymbol of profound theological myſtery; it was, therefore, I have obſerved, that they were placed in long avenues before the temples of their Gods. They are painted black in alluſion to the obſcure nature of the deity and his attributes; and poſſibly the white head dreſſes may allude to the linen tiaras that wrapt round the head of the miniſters of religion. Iſis is drawn *ſitting*, to mark the permanent nature and centered ſtability of the univerſe, which ſhe repreſents, and which her wide-extended arms ſupport in a due equilibrium; while her vaſt overſhadowring wings ſignify the continual motion of the parts of nature, a motion which by no means diſturbs its general order, but diffuſes freſh animation and energy throughout the vaſt extent of creation. I prefaced theſe particular obſervations with remarking, that the Egyptian prieſts aſſigned to their myſterious ænigmas two different ſenſes; the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the one *phyſical*, referring to the operations of nature; the other *moral* and *theological*, alluding to the GOD OF NATURE. The phyſical ſignification of this allegory has been explained, and I cannot avoid believing but that in a moral ſenſe, the figure of Iſis, thus adorned with wings, has an immediate alluſion to that primordial Cneph, or ſpirit, whoſe expanded and genial wings, at the beginning of time, brooded over and rendered productive the turbid waters of chaos.

Such was the phyſical and popular ſyſtem of belief inculcated on the minds of thoſe who were not admitted within the pale of initiation, into the more arcane and recondite theology which deſcended from the venerable patriarchs. Of theſe Abraham is aſſerted by ſome learned antiquaries, and by Gale and Kircher among others, to have been cotemporary with the ſecond Hermes, who obtained from him ſuch ample information concerning this and many other myſteries of the Hebrew creed, as enabled him to explain with accuracy the hieroglyphic ſymbols of them with which the elder Hermes had decorated the lofty walls of the temples of the Thebais. Of the innumerable books, however, aſſerted to have been written by this reviver of the ſciences and genuine

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

genuine theology of Egypt, only forty-two remained entire in the time of Clemens Alexandrinus, a Chriſtian father, who flouriſhed near the cloſe of the ſecond century *. Of theſe ſome ſcattered remnants are ſuppoſed to have reached poſterity; but the genuineneſs of moſt of them may, with great juſtice, be ſuſpected; and it is in Jamblichus alone, on the Egyptian Myſteries, that the only undoubted veſtiges of the Hermaic writings, or of the ancient Egyptian theology, are to be found.

One of the moſt ancient maxims by which they expreſſed the inſcrutable nature of God was, that his throne was centered in the boſom of intenſe darkneſs; by which they doubtleſs intended to ſhadow out the ENSAPH, or infinite unfathomable abyſs, in which, according to the Hebrews, the awful arcana of the Godhead lay concealed from mortal view. Hence, under the ſymbol of Harpocrates, the god of ſilence, with his finger ſeverely preſſed upon his cloſed lips, as exhibited upon the engraving annexed, a ſymbol conſtantly occurring on all the gems and ſculptures of Egypt, alluſive to their ſacred rites, a profound and inviolable ſecrecy in religious matters was forcibly

* Vide Stromata, cap. 4, p. 757, edit. Potter.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

cibly inculcated upon the worſhipper. Of this ſentiment actually exiſting as a fundamental axiom in the Egyptian theology, Damaſcius, cited by Dr. Cudworth*, affords the following remarkable atteſtation: μια των ὁλων Ἀρχη σκοτος ἀγνωστον ὑμνεμενη, και τετο τρις ἀναφωνεμενον ετως, there is ONE principle of all things, praiſed under the name of the UNKNOWN DARKNESS, and this THRICE repeated. There is alſo to be found in the writings of Hermes Triſmegiſt, a ſecond maxim, which is exceedingly important to be noticed here, becauſe highly illuſtrative of what will follow relative to the globe, the ſerpent, and wings, by which their notions of a Trinity in the divine nature were ſymbolized. The following ſublime definition of deity is to be found in thoſe books: Deus circulus eſt, cujus centrum ubique, circumferentia nuſquam; or, GOD IS A CIRCLE WHOSE CENTER IS EVERY WHERE, BUT WHOSE CIRCUMFERENCE IS NO WHERE TO BE FOUND. This geometrical figure was conſidered as the moſt perfect of all thoſe made uſe of in that ſcience, and as comprehending in itſelf all other imaginable figures whatever. Hence it aroſe, that nearly all the Egyptian

* See Intellectual Syſtem, Vol. I. p. 354, edit. Birch.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tian hieroglyphics illuſtrative of the divine nature were adorned with circular emblems; and that almoſt all the temples of Egypt were ſculptured with the ſymbol under conſideration. This, probably, is one reaſon why Oſiris is conſtantly depicted ſitting on the flower Lotus, of which both the fruit and the leaves are of a circular form, at once emblematical of the perfection of the deity, as well as poſſibly alluſive to the rapid circular motion by which every thing in nature revolves. It is therefore impoſſible for any ſymbol to be more expreſs upon the unity of God than the hieroglyphic CIRCLE, or ORB, above alluded to.

And yet in the following paſſage, extracted by Kircher * from the Triſmegiſtic books, and which I give in that father's Latinity, the conceptions of Hermes in regard to a Trinity, are equally deciſive. Una ſola Lux fuit intellectualis ante lucem intellectualem, et fuit ſemper MENS mentis lucida; et nihil aliud fuit hujus unio, quam SPIRITUS omnia connectens. "There hath ever been one great intellectual LIGHT, which has always illuminated the MIND; and their union is nothing elſe but the SPIRIT, which is the bond of all things."

Here

* Vide Œdipus Ægypt. tom. 3, p. 576.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Here the LIGHT, which is the Kadmon of the Hebrews, the MIND, which is the Νους of the Platoniſts, and the connecting SPIRIT, plainly manifeſt to us the three hypoſtaſes of a purer theology. But leſt this authority, from the general ſuſpicion which ſhades the fragments of Hermes, ſhould appear inſufficient, let us hear another author, a Platonic philoſopher, to whom Proclus gives the exalted title of *divine*; to whoſe keen exploring eye all the profound myſteries of the Egyptian theology were laid bare; and who wrote while the undoubted Triſmegiſtic books were in being. Jamblichus, in his celebrated book De Myſteriis, profeſſing to give a genuine account of the theological opinions propagated by Hermes, writes as follows: προσαττει Ερμης θεον τον Ημηφ, των επερανιων θεων ηγεμενον; that is, "Hermes places the God EMEPH (or CNEPH) as the prince and ruler over all the celeſtial Gods." Now EMEPH is no other than CNEPH, who produced, in the manner before mentioned, the deity Ptha, whence the famous word HEMP-THA, denoting their relation and indiſſoluble union: before which Emeph, however, he tells us, the ſame Hermes placed one primordial ſource of all being; ον και Εικτων επονομαζει εν ω το πρωτον εςι νοερν και το πρωτον νοητον,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

νοητον, ὁ δη και δια σιγης μονης θεραπευεται; "him whom he calls EICTON, in whom is the firſt of intelligences, and the firſt intelligible, and who is adored only in ſilence." After theſe two, Hermes places the δημιυργιχος Νυς, the DEMIURGIC MIND, which, in the Egyptian language, he ſays, is called Αμων, AMMON; but is ſometimes denominated PTHA, the Vulcan of the Greeks; and at other times OSIRIS, according to its various operations and energies. But, what is very remarkable, as being entirely conſonant with the Hebraic notions on this ſubject, Jamblichus adds, as companions to the Νυς δημιυργιχος, και της Αληθειας προστατης, χαι Σοφιας, or the guardian of TRUTH (that is, the Ruah Hakkodeſh, the SPIRIT OF TRUTH) and WISDOM, the Cochma of the Hebrews. Surely it is impoſſible for language to be more decided than this, or any thing more expreſsly to the purpoſe than the whole of the chapter whence theſe extracts are made*. It ſhould not here be forgotten that Hermes is by Suidas aſſerted to have obtained his very name of τρισμεγιστος from the plain alluſions to a divine triad to be found in his writings.

From

* For theſe four reſpective quotations ſee Jamblichus de Myſteriis, ſect. 8, cap. 3. p. 159. Edit. Gale, fol. Oxoniæ, 1678.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

From the whole of what has been obſerved relative to the ſacred ſymbolical ſculptures of Egypt, as well in the pages immediately preceding, as in former parts of this Diſſertation, three facts are indubitably eſtabliſhed. The firſt is, that an orb or circle being the moſt complete figure in the whole ſcience of geometry, was eſteemed by them the moſt expreſſive emblem of the omnipotent father of the univerſe, the incomprehenſible EICTON, the ſupreme OSIRIS, in his higheſt intellectual character, undegraded by phyſics; that firſt ineffable Numen, whoſe center is every where, but whoſe circumference is no where to be found. We are therefore authorized in applying this expreſſive ſymbol to the firſt hypoſtaſis in the Chriſtian Trinity. The ſecond demonſtrated point is, that the ſerpent, from its great vigour and revireſcence, was conſidered as an equally pictureſque ſymbol of ETERNITY; and, from its ſubtlety, of WISDOM. On this account it was thought the propereſt hieroglyphic to repreſent the demiurgic mind or Agathodaimon of the Egyptians, alluſive to whoſe operations there were, in the temples of Egypt and Tyre, two remarkable ſculptures; the former, that deſcribed from Euſebius, " as having a hawk's head, beautiful to look upon,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

who, if he open his eyes, fills the univerſe with light;" the latter, deſignated in the attitude of encircling in the genial folds of his warm and prolific body the Mundane Egg, that is, the univerſe, and making it productive. This curious emblem the reader may ſee engraved from Vaillant, in the ſecond volume of Mr. Bryant's Analyſis, and he will hereafter find it in the firſt volume of this hiſtory, on that plate which exhibits the bull of Japan breaking, with his horn, the egg of chaos. This emblem, therefore, of eternity and wiſdom, this image of the energy of creative power, we conſider as referring to the eternal Logos in the Chriſtian triad; to that quickening WORD *by whom all things were made, and without whom was not any thing made that was made.* Additional evidence, I am confident, need not be added to the accumulated proofs previouſly adduced, that by ſculptured wings, (the ſymbol of air and wind) ever extended to overſhadow and defend, the Egyptians deſignated their famous Cneph, and though, in this reſpect, from their obſcure notions about the Trinity, as before obſerved, they manifeſtly confounded the order of the hypoſtaſes, becauſe the demiurgic Ptha is made to proceed from Cneph, yet, by the latter, they doubtleſs meant to typify

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

pify the ſacred perſon to whom we apply it, the incumbent SPIRIT *that moved upon the face of the waters.* If, now, we conſult the Iſiac or Bembine table, an account of which has been given in a former page; or if we caſt our eye upon the Pamphylian obeliſk engraved in Kircher, or indeed on any of the portals of the Egyptian temples, copied in the accurate volumes of Pocock and Norden, for the fronts of all are invariably decorated with it, we ſhall find their conceptions on this ſubject fully expreſſed by the very picturesque and beautiful hieroglyphic ſo often alluded to in theſe pages, exhibiting a central ORB, with a SERPENT, and WINGS proceeding from it. It was principally to diſplay this hieroglyphic on the very ſpot where it has flouriſhed for near 4000 years, an irrefragable monument of the exiſtence in the old Egyptian theology, derived from the venerable patriarchs in the infancy of time, of a dogma, falſely aſſerted to have been the invention of the platonic philoſophers 1500 years after, that I cauſed that ſuperb portal of the grand temple of Luxore to be engraved from Norden's deſigns, which forms the frontiſpiece of this book. He will find it likewiſe delineated on a ſeparate plate, and upon a larger ſcale from

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the ſame author's deſign of the celebrated temple of Iſis, in the iſle of Philae.

Kircher, treating of the Pamphylian obeliſk, on which venerable monument of antiquity this hieroglyphic ſtands firſt in order, cites a variety of authorities, and in particular that of Abenephius, an Arabian writer, and a fragment imputed to Sanchoniatho, in teſtimony that the Egyptians really did intend by this ſymbol to ſhadow out Θεον τριμορφον, a triform deity. I ſhall not, however, trouble the reader with a multitude of conjectures which he may think viſionary, or of authorities which he may conſider as doubtful. The true meaning of the ſymbol is only to be found in an impartial inveſtigation and patient compariſon of their theological ſentiments, as repreſented by writers of high reſpectability and undoubted authenticity *in the Pagan world*, who can be ſuſpected of no intereſt to warp, and no prejudice to miſlead them. That inveſtigation, and that compariſon, have now been made by me; and the reſult of the whole is, that if Proclus and Jamblichus are deſerving of credit, the moſt ancient Egyptians actually did entertain notions, though confuſed and obſcure, of the doctrine which is the object of this extenſive diſquiſition.

Obſcurity

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Obſcurity veils in her deepeſt ſhades every circumſtance that relates to the origin, the age, and the country, of ORPHEUS. The very exiſtence of ſuch a perſon has, in conſequence, been denied by ſome writers of antiquity; while by others, no leſs than ſix different Orpheuſes have been enumerated. From the circumſtance of there being ſo many of this name enumerated, there ariſes evident proof that, in the remoteſt æras, ſuch a perſon actually flouriſhed, and the multiplication of them may be accounted for by the ſame argument uſed before in regard to the multitude of ſucceſſive Zoroaſters, and the two Hermes, viz. that of the metempſychoſis, in which the ſoul of the firſt eminent perſon was thought to inſpire thoſe who were afterwards diſtinguiſhed in the ſame line of genius and ſcience. In regard to Orpheus, without entering into uſeleſs diſcuſſion, we may remark, that the moſt ancient and genuine Orpheus, from whom the Greeks derived all the grand myſteries of their theology, and all the profound arcana of philoſophical ſcience, is generally allowed to have been of Thracian origin, to have lived before the Trojan war, and to have travelled into Chaldea and Egypt, where he drank deep at

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the fountain of the Magian and Hermetic doctrines.

The whole ſyſtem, however, of the Orphic theology, whoſoever he was, is to be found in India. The ſacred ſtream of that theology rolled firſt into Egypt in a direct and copious flood; it flowed thence into Greece, but in its progreſs the current was divided and its waters defiled. That grand principle of both the Triſmegiſtic and Orphic religion, recorded by Proclus,

Ζευς κεφαλη, Ζευς μεσσα. Διος δ' εκ παντα τετυκται*.

"Jove is the head and middle of all things; all things were made out of Jove;" is perfectly conſentaneous with the often-cited extract from the Bhagavat relative to the Indian deity, who is affirmed to be "all that is, and every where always." The Orphic maxim that the divine eſſence embraced, and was intimately diffuſed throughout the eſſence of every created being, is to be met with in every page of the Geeta. Orpheus, however, does not appear ſo ſcrupulouſly to preſerve the unity of the deity unviolated. He has, as it were, infinitely partitioned out the το μεγαλον σωμα Ζηνος, the immenſe

* Proclus in Timæo, p. 95.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

menſe body of Jupiter, and peopled the univerſe with ſubordinate deities; but the Geeta, in the following ſublime paſſage, preſerves that unity, and exhibits not the divine eſſence divided, but all nature in its wonderful diverſity, arranged in harmonious order *within* the infinite expanded eſſence of God. At the earneſt requeſt of Arjoon, the deity diſcloſes to him his ſupreme and heavenly form, adorned with celeſtial robes and chaplets, anointed with heavenly odours, diffuſing a glory like the ſun ſuddenly riſing in the heavens with a thouſand times more than uſual brightneſs.—"The ſon of Pandoo then beheld *within the body of God*, ſtanding together, the whole univerſe divided forth into its vaſt variety. He was overwhelmed with wonder, and every hair was raiſed an end. He bowed down his head before the God, and thus addreſſed him, with joined hands," &c. Geeta, p. 90.

The great difference between the Brahmanian ſyſtem of theology and that of the Grecian philoſophers conſiſts in this, that the former were too much inclined to ſpiritualize, the latter to materialize, every thing: with the former all is Atma, Spirit, and Maia, illuſion; in the mind of the latter, for the moſt part,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſenſible objects predominate, and the univerſal phænomena were reſolved into motion and matter: I ſay *for the moſt part*, ſince it would be equally unjuſt and untrue to deny that many of the Greek philoſophers, and in particular Pythagoras and Plato, had very ſublime conceptions of a ſupreme deity, diſtinct from all matter; the exhauſtleſs fountain of all being; the eternal ſource of all benevolence. Indeed Orpheus himſelf, the father of the Greek theology, amidſt many corruptions in the writings imputed to him, divulged this ſublime truth, and, what is very remarkable, while he is thus expreſs upon the exiſtence and unity of a ſupreme God, he as decidedly points out to us the triple diſtinction in his nature contended for, and which ever ſeems to have accompanied that notion in the mind of even the unenlightened Pagan.

The theologic doctrine of Orpheus was abridged by Timotheus, the chronographer, in his Coſmopœia, a book long ago extinct, but his abridgement has been preſerved for poſterity by Suidas, by Cedrenus, and in the Chronica of Euſebius, a writer not forward to acknowledge any traces of true religion in a heathen writer. According to Timotheus in Cedrenus,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Cedrenus *, Orpheus aſſerted the exiſtence of an eternal, incomprehenſible being, δημιεργον απαντων, και αυτε τε αιθερος, και παντων των επ' αυτον τον αιθερα; the creator of all things, even of the æther itſelf †, and of all things, below that æther. This doctrine is ſurely very different from that of Atheiſm imputed to Orpheus, and though coming to us through the page of Timotheus, a Chriſtian writer, is more likely than the other to have been the genuine theology of Orpheus, on account of the known veneration entertained for his writings by the two moſt enlightened ſects of philoſophers in Greece, the Pythagoreans and Platoniſts, who were the expreſs aſſertors both of a ſupreme being and the immortality of the ſoul. The account proceeds to ſtate that this ſupreme δημιεργος is called ΦΩΣ, ΒΟΥΛΗ, ΖΩΗ; LIGHT, COUNSEL, and LIFE ‡. Suidas, wonderfully corroborating the whole of this hypotheſis, adds, ταυτα τα τρια ονοματα μιαν δυναμιν απεφηνατο; theſe *three* names expreſs only *one* and *the ſame*

 power:

* Cedreni Chronograph. p. 46.

† The word ÆTHER muſt here be underſtood in the ſenſe of the Chaldaic philoſophers, the more refined matter in which the celeſtial bodies float; the AKASH, or FIFTH ELEMENT of the *Brahmins*.

‡ Ibid. p. 47.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

power *: and Timotheus concludes his account by affirming, that Orpheus in his book declared, δια των αυτων ὀνοματων μιας θεοτητος τα παντα ἐγενετο, και αυτος ἐστι τα παντα; that all things were made by one Godhead in THREE NAMES, and that this God is ALL THINGS †.

In this moſt ancient and recondite theology of Orpheus, beſide the more general feature of affinity apparent in ſome parts of it to the true, it ought to be noticed as bearing, in reſpect of its threefold diſtinction of the divine eſſence into Light, Counſel, and Life, particular reſemblance to the three Sephiroth of the Hebrews: for in Light who does not perceive an imitation of the famous KADMON, the pure Light, the radiant CROWN of the three great ſplendors. In counſel, is not the heavenly Wiſdom, the ſecond Sephiroth, equally conſpicuous? And in Life is not the heavenly BINAH, the third of thoſe Sephiroth, recognized? that holy, that quickening Spirit, who is in ſcripture not only affirmed *to give life*, but to be THE SPIRIT OF LIFE ‡. Since Orpheus is acknowledged to have penetrated deeply into the arcana of the Egyptian myſtic theology, and ſince

* Suidas in voce Orpheus.
† Timothei Coſmopæia, p. 61.
‡ Romans, viii. 2.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſince Abraham, Joſeph, and other Hebrew patriarchs, during their long reſidence in that country, doubtleſs impreſſed upon the minds of the higher order of the Egyptians many ſublime precepts of the true theology, this ſimilarity between the Orphic and Hebrew theology is by no means to be wondered at. From the ſame quarter he aſſuredly borrowed his idea of the gloomy and boundleſs Chaos inveſting all things, and the primœval Light and Love that broke through and diſſipated the incumbent darkneſs.

Leſt the reader, however, ſhould be inclined to doubt the authenticity of Pagan doctrines deſcending to us through a Chriſtian medium, I ſhall now produce an extract or two from a writer who can by no means be ſuſpected of any partiality to tenets propagated in the Chriſtian world; and theſe will evince ſo cloſe an union of ſentiment with what has been preſented to him from Timotheus and Suidas, as cannot fail of vindicating thoſe authors from the ſuſpicion of miſrepreſentation. Proclus, upon the Timæus of Plato, preſents us, among others, with the following verſes, as the genuine production of Orpheus, which are as expreſs upon the unity, as another paſſage which I ſhall preſently cite from the ſame author

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

author is upon a triad of hypoſtaſes in that unity.

Ζευς βασιλευς· Ζευς αὐτος ἁπαντων ἀρχιγενεθλος·
Εν κρατος, εἰς δαιμων γενετο, μεγας ἀρχος ἁπαντων·

Jupiter is the king, Jupiter himſelf is the original ſource of all things; there is ONE Power, ONE God, and ONE great Ruler over all*. The other paſſage is from the ſame author, who, in the courſe of his commentary upon the Timæus, having noticed the divine triad of Amelius, a Platonic philoſopher, cotemporary with Plotinus, as conſiſting of *a threefold demiurgos*, and *opifex of the world*, or, to uſe his own words, Νες τρεις, Βασιλεις τρεις, τον Ὀντα, τον Ἐχοντα, τον Ὁρωντα· that is, *three minds, three kings, him that is, him that hath, and him that beholds*; moſt remarkable expreſſions ſurely to fall from the pen of a heathen writer; immediately after, in terms as remarkable, ſubjoins, τȣ̑τȣς ἂν τρεις νοας και δημιȣργȣς ὑποτιθεται, και τȣς παρα τω Πλατωνι, τρεις βασιλεας, και τȣς παρ' Ὀρφει τρεις, ΦΑΝΗΤΑ, και ΟΥΡΑΝΟΝ, και ΚΡΟΝΟΝ, και ὁ μαλιστα παρ' αὐτω Δημιȣργος ὁ Φανης ἐστιν †; "Amelius therefore ſuppoſes theſe three minds and theſe his three demiurgic principles

* Proclus in Timæo, p. 95. † Ibid. p. 96.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

principles to be the ſame both with Plato's three kings and Orpheus's trinity of PHANES, URANUS, and CHRONUS; but it is PHANES who is by him ſuppoſed to be principally the Demiurgus." To this I muſt be permitted to add, on the authority of my guide through this vaſt labyrinth of antiquity, Dr. Cudworth, that in an inedited treatiſe of Damaſcius, περι αρχων, that philoſopher, giving an account of the Orphic theology, among other things, acquaints us that Orpheus introduced τριμορφον θεον, a triform deity*. I have been thus particular in regard to Orpheus becauſe, as I before obſerved, his numerous writings, or, at leaſt, thoſe imputed to him, are ſuppoſed to be the rich and abundant ſource whence all the ſyſtems both of theology and philoſophy that afterwards appeared in Greece were derived.

Whoever will read the GEETA with attention will perceive in that ſmall tract the outlines of nearly all the various ſyſtems of theology in Aſia. That curious and ancient doctrine of the Creator being both male and female, mentioned in a preceding page to be deſignated in Indian temples by a very indecent exhibition of the maſculine and feminine organs of generation in union,

* See Cudworth's Intell. Syſt. Vol. I. p. 304.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

union, occur in the following paſſages. "I am the *father* and the *mother* of this world; I plant myſelf upon my own nature, and create again and again this aſſemblage of beings; I am Generation and Diſſolution, the place where all things are repoſited, and the inexhauſtible Seed of all nature; I am the beginning, the middle, and the end of all things." In another part, he more directly ſays, "The great Brahme is the womb of all thoſe various forms which are conceived in every natural womb, and I am the Father that ſoweth the ſeed." p. 107.

I do not at preſent intend to enter into the inveſtigation of the phyſics of Orpheus and the other Greeks, but there are two paſſages of the Orphic writings, the former cited by Damaſcius, and the latter by Proclus, and therefore probably genuine, which are ſo remarkably conſonant to the above-cited paſſages, that I am certain the inquiſitive reader will excuſe my inſerting them: they afford proof beyond contradiction in what country the idea originated, and the ſentiments as well as the language in which they are conveyed have ſuch cloſe affinity to each other, as would incline us to think the Orphic extracts nothing more than

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

a literal tranſlation of the more ancient, venerable, and authentic production of India.

Damaſcius, treating of the fecundity of the divine nature, cites Orpheus as teaching *that the deity was at once both male and female*, αρσενοθηλυν αυτην υπεστησατο, προς ενδειξιν της παντων γεννητικης ουσιας*, *to ſhew the generative power by which all things were formed.* Proclus, upon the Timæus of Plato, among other Orphic verſes, cites the following:

Ζευς αρσην γενετο, Ζευς αμβροτος επλετο νυμφη †.

Jupiter is a man; Jupiter is alſo an immortal maid. Nay, in the ſame commentary, and in the ſame page, we read that all things were contained εν γαστερι Ζηνος, IN THE WOMB OF JUPITER. As this ſubject, however, is deeply connected with the phyſics of Greece, upon the inveſtigation of which I have declared it is not my intention *at preſent* to enter, I ſhall not farther prolong this account of the Orphic ſyſtem of theology; a ſyſtem with which the ſpeculations of philoſophy are ſo intimately, ſo inſeparably blended.

In this ſurvey of the Eaſtern triads of deity, the

* Damaſcius apud Cudworth, Vol. I. p. 302.

† Proclus in Timæo, p. 95.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the great Gods CABIRI, who, according to Herodotus, had a temple at Memphis, into which it was unlawful for any except the prieſts to enter, ought by no means to be omitted; but ſuch complicated difficulties attend the inveſtigation of their hiſtory and character, and ſo little uſeful information would reſult from the inquiry, that I ſhall add nothing more concerning them than that the moſt ancient of theſe Cabiri, or Dioſcori, as they were ſometimes called, are ſaid by Cicero to have been in number THREE, and their names Tretopatræus, Eubuleus, and Dionyſius. All that can be with truth averred concerning them is, that they were eſteemed as the THREE MIGHTY GUARDIAN GENII of the univerſe, or rather the various parts of that univerſe phyſically conſidered, and that they were worſhipped in Samothracia with rites which were among the moſt myſterious and profound in all antiquity. One curious circumſtance, however, concerning them it is in my power to relate; for as Hecate, from her threefold nature, or office, was honoured in Greece with an anniverſary feſtival, celebrated in a place where *three ways met*, ſo were the Ἄνακες, or Gods Cabiri, honoured with another, called

* Cicero de Natura Deorum, lib. 3.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

called from them Ἀνακεια. The ſacrifices offered at this ſolemnity, ſays Potter, in his account of the Grecian feſtivals, were called ξενισμοι, becauſe thoſe deities were ξενοι, or ſtrangers; and they conſiſted of *three offerings*, which were denominated τριτυαι *.

As the above account of theſe obſcure perſonages may appear, from its conciſeneſs, unſatisfactory, I ſhall add to it what the moſt able defender of this doctrine that ever wrote has ſaid concerning the Cabiric worſhip in his tranſient retroſpect upon the Pagan Trinities. This extract will both ſerve as an apology for the neceſſary brevity I have obſerved, and tend farther to elucidate the obſcure ſubject. "Who theſe Cabiri might be, has been matter of unſucceſsful inquiry to many learned men; the utmoſt that is known with certainty is, that they were originally THREE, and were called, by way of eminence, THE GREAT or MIGHTY ONES; for that is the import of the Hebrew word Cabirim. And of the like import is their Latin appellation PENATES. Dii per quos penitus ſpiramus, per quos habemus corpus, per quos rationem animi poſſidemus †. Dii qui ſunt

* Potter's Archæologia Græce, Vol. I. p. 366.

† Macrobii Saturnalia, lib. 3. cap. 4.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſunt intrinſecus, atque in intimis penetralibus cæli *."

The worſhip of a triple power under the former name, Dr. Horſley is of opinion was carried from Samothrace into Phrygia by Dardanus ſo early as in the ninth century after the flood. The Trojans imported it from Phrygia into Italy; and he aſſerts that veſtiges of this acknowledgment and adoration of a Trinity are viſible in the *joint* worſhip of Jupiter, Juno, and Minerva, the TRIAD of the Roman Capitol.

This worſhip, therefore, obſerves the Biſhop, is plainly "traced back to that of the THREE MIGHTY ONES in Samothrace, which was eſtabliſhed in that iſland, at what preciſe time it is impoſſible to determine, but earlier, if Euſebius may be credited, than the days of Abraham †."

In teſtimony of what the learned Biſhop has aſſerted in regard to the introduction of the Trojan Gods by Æneas, though it be ſcarcely neceſſary to cite that well-known paſſage in Virgil,

> Sum pius Æneas, raptos qui ex hoſte PENATES
> Claſſe veho mecum;

yet it will be highly corroborative of his ſucceeding

* Varro apud Arnob. lib. 3, p. 123.

† See Biſhop Horſley's Tracts, p. 44, edit. Oct. 1789.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ceeding aſſertion, that the Cabiri and Dii Penates, were of kindred origin, to bring before the view of the reader another paſſage in the Æneid where Auguſtus, under the joint protection of the Penates, and Dii Magni, is repreſented as leading his troops to battle againſt thoſe of Anthony and Cleopatra,

> Hinc Auguſtus, agens Italos in prælia, Cæſar
> Cum patribus, populoque, *Penatibus* et *Magnis Dis*,
> Stans celſa in puppi.
>
> Æneid. lib. 8. 678.

But this was not the firſt period of the introduction of this notion at Rome; the famous triple figures of ſylvan deities dug up in Italy, and called by antiquaries HETRUSCAN, are proofs of this aſſertion. In moſt of thoſe countries where the Romans extended their arms and propagated their theology the number *three* was conſidered as ſacred, and a divine *triad* was worſhipped. In the 54th plate of Montfaucon's Supplement, in his account of Gaulic Antiquities, may be ſeen aſſemblages of deities in triple groups. In one of theſe groups it is not a little remarkable that the center figure hath ſhoes on his feet, as if of ſuperior dignity, the other two figures, as if ſubordinate, are barefooted. In Gruter too may be ſeen deities

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

in triple groups, worſhipped by the ancient Germans, which they called MAIRÆ, and one is thus inſcribed, "In honorem Domus divinæ Diis Mairabus;" in honour of the DIVINE HOUSE, to the Goddeſſes Mairæ. Theſe goddeſſes were, indeed, rural deities, as were the triple SULEVÆ and VACALLINEHÆ alluded to before of the Hetruſci; but this notion is eaſily to be accounted for in the debaſed theology of thoſe who made the earth the grand primæval deity, and adored it under the female form of Cybele, the mother of gods and men. From theſe additional inſtances we ſee how remarkably, throughout all the periods of antiquity, this humour of dividing every thing into THREE diſplayed itſelf, and whence, except from the ſource from which I have derived it, could this general, but mutilated, tradition of a tri-une God have originated? The FATES, thoſe relentleſs ſiſters who weave the web of human life, and fix the inevitable doom of mortals, were *three*; the FURIES, the dire diſpenſers of the vengeance of heaven for crimes committed upon earth, were *three*; the GRACES, who were honoured as divinities, and had a thouſand altars and temples erected to them in Greece, were *three*; and the celeſtial MUSES, according

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

according to Varro, were originally in number only *three*.

We come now, in the progreſs of our extenſive inveſtigation, to conſider the *veſtiges of this doctrine*, which is all that is contended for, ſince in its true character and undepraved purity it exiſts only in the Chriſtian world, among the ancient Perſians; and we find thoſe indubitable, though corrupted, veſtiges remaining in their THREE GREAT DEITIES, Oromaſdes, Mithra, and Ahriman. Of theſe deities, indeed, two are ſubordinate and finite, and their diſpoſitions and attributes are repreſented as various, and even oppoſite. But I have not undertaken ſo much to account for its perverſion, as to record and aſcertain the fact of this notion of a TRIAD OF DEITY being radically interwoven in the theological codes adopted in almoſt every region of Aſia; Aſia, where the ſublime ſyſtem of the true religion was firſt revealed, where the pure precepts it inculcates were firſt practiſed, and where unhappily its leading principles were earlieſt adulterated. The Almighty, however, hath not left himſelf without a witneſs amidſt the degrading ſuperſtitions and the falſe philoſophy of the degenerate Aſiatics.

In examining the Perſian triad, the firſt diſtinguiſhing feature which preſents itſelf to our

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

view, and which muſt irreſiſtibly attract the notice, and excite the wonder, of even the ſceptic to the more exalted triad of Chriſtianity, is, the character of Mithra, THE MIDDLE GOD, who is called THE MEDIATOR. Now the idea of a mediator could alone originate in a conſciouſneſs of committed crimes, as well as a dread of merited puniſhment, and the firſt dawn of a mediator among mankind darted into the mind of Adam, after he had committed the great tranſgreſſion which exiled him from Paradiſe, and after his beneficent judge had declared that *the ſeed of the woman ſhould bruiſe the head of the ſerpent.* It was this glorious, but remote, proſpect of the grand interceſſor of the human race, to appear in the due time of omnipotent wiſdom, that made exile tolerable to our firſt parents, and diſarmed that death which they were doomed ſoon to undergo of all its novel and ghaſtly horrors. It was this hope of a ſpotleſs mediator to emerge from the dark boſom of futurity that animated the minds of the patriarchs during their toilſome migrations throughout the eaſt, and under all their perſecutions from age to age ſuſtained, and ſtill ſuſtains, the ſpirit of the virtuous among the Hebrews. Infatuated men! your Mediator is arrived! Hear, and obey the ſummons of your God!!!

Far

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Far beyond all the periods to which human annals aſcend mankind have been uniformly impreſſed with the notion that they are *fallen creatures*. The conviction of their being ſpirits degraded from their original rank in the creation forms the baſis of the Metempſychoſis of the Indians, a people only ſecond in antiquity of all the nations upon the earth! Whence could this univerſal idea of corrupted nature and degraded ſtation originate, but in ſome obſcure traditions of the *fall*, handed down through a long revolution of ages from the parent of the human race? whence could this univerſal belief in reſtoration to primitive purity to be obtained through the means of a *mediator*, whether Mithra or Veeſhnu, ariſe, except from the ſame genuine though diſtant ſource? Fatally for the happineſs of mankind, amidſt the rapid growth of crimes on the one hand, and the gradual increaſe of ſuperſtition on the other, though the conſciouſneſs of their degeneracy remained, the knowledge of the *true mediator* was eraſed from their minds.

While hardened Vice, however, openly braved the vengeance of the ſkies, humble and timorous Piety ſtill lifted to heaven, in ſilence, the imploring eye, and extended, with diffident hope, the ſuppliant hand. The awful, the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

immenſe diſtance of the ſupreme all-ruling intelligence whom they ſuppoſed to have his throne on the extreme verge of exiſtence in the central abyſs of light and glory, and though not totally regardleſs of terreſtrial concerns, inacceſſible except by beings of a more pure and elevated nature, induced them to explore the ætherial regions for interceſſors among the higher and nobler orders of created beings. The devotion of the Chaldeans to aſtronomy, and their conſequent veneration of the hoſt of heaven, has been repeatedly noticed: it was not, however, to the orb itſelf, but to the ſpirit which was thought to reſide in that orb, to be the ſoul of it, and to direct its courſe through the expanſe of heaven, that they addreſſed their prayers. They flattered themſelves with the hope that thoſe benign ſpirits would act as their mediators with the ſupreme power whoſe nature they but obſcurely comprehended, at whoſe majeſty they trembled, and from whoſe vengeance they ſhrunk: and that, if they proved propitious, they would have influence enough to ſuſpend his wrath and appeaſe his vengeance. For the truth of what I have thus aſſerted, I ſhall produce in evidence two very high authorities; the firſt is the celebrated Rabbi Maimonides, who, in the More Nevochim,

treating

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

treating concerning the origin of the Sabian ſuperſtition, expreſsly informs us, "that the propagators of it acknowledged one ſupreme numen, the creator of heaven and earth; but that the reſidence of his majeſtic preſence was in a region ſo remote from the earth as to be inacceſſible to mortals: that therefore, in imitation of the conduct adopted by the ſubjects of terreſtrial monarchs, they engaged as mediators with him, the planets and the guardian ſpirits that direct their courſe, whom they denominated princes and nobles, and whom they imagined to reſide in thoſe orbs as in ſumptuous palaces and ſplendid ſhrines *." The ſecond proof of the above aſſertion is to be found in the very curious information relative to the Chaldaic worſhip of the planets, tranſmitted down to us in the authentic page of Diodorus, and purpoſely omitted by me in the preceding account of the ſuperſtitious practices of that people, becauſe I thought it better calculated to illuſtrate the preſent ſubject of the Perſian triad of deity.

The Chaldæans, according to this author, were of opinion that the ſun, the moon, and

* See Maimonides, More Nevochim. part. 3, chap. 29.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the five planets, were the principal intelligences miniſtring to the ſupreme deity; and that under the direction of thoſe planets were thirty ſtars, whom they called βελαιες θεες, Counſelling Gods, fifteen of which obſerved what was tranſacted *under* the earth, and the other fifteen what paſſed *upon* the earth and in the region *above* it. Theſe thirty ſtars, they affirmed, were ſtationed in the great circle of the zodiac, but that twelve of them were of principal note, among which the planets more immediately revolved. Twelve of theſe ſtars towards the north pole, and twelve towards the ſouth pole, they honoured with the title of Judges of all things, and aſſigned thoſe that we ſee *to the living*, and thoſe that we do not ſee, *to the dead*. Two of theſe ſtars they conſidered as meſſengers, and affirmed that once in every ten days one of the higheſt order deſcended to them that were of the loweſt order, and, again, that after the ſame interval one from the loweſt order aſcended to thoſe of the ſuperior order; and this in alternate ſucceſſion. By this means the counſelling Gods above the horizon were fourteen in number, with an attendant αγγελος, or meſſenger, which is the true meaning of the word

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

word αγγελος; and exactly the ſame number remained below the horizon *.

It would, however, be allowing too much even to the deſervedly eminent Maimonides, and the accurate Diodorus, were we to aſſert that the Sabian idolators had invariably for the ultimate object of their addreſſes to the planetary angels the ſupreme creator: no; they gradually forgot the deity, inviſible and inacceſſible, in the dazzling ſplendour of the orb itſelf, and in the imagined influences diſpenſed by the *flaming heralds* of the divinity. The SUN himſelf, in time, became the deity they adored, and the moon and ſtars his miniſters, and attributes. In Pauſanias there is recorded, an account of a famous Grecian feſtival celebrated among the Bæotians in honour of Apollo, at the end of every nine years, and called Δαφνηφορια, which will ſerve as a pointed illuſtration of the preceding aſſertion. Upon the top of an olive branch, adorned with garlands of laurel, (both, it is to be obſerved, conſecrated woods,) and various kinds of flowers, they placed a large globe of braſs, from which were ſuſpended ſeveral ſmaller globes; about the middle of the branch were fixed purple crowns, and a globe a degree

* Vide Diod. Siculus, lib. 2, p. 117, edit. Rhodomanni.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

a degree leſs in diameter than that which ornamented the top: the bottom was covered with a garment of a ſaffron colour. By the great globe on the ſummit, ſays Pauſanias, they ſymbolized the SUN, that is to ſay, APOLLO: by the ſmaller globe directly under it, they intended to repreſent the MOON: by the globes ſuſpended from that at the top were ſignified the STARS, while the crowns, being in number 365, repreſented that of the DAYS in which he performed his annual revolution. The bough, thus adorned, was carried about in proceſſion by a youth ſelected for the occaſion: he was obliged to be in the full vigour of his age, of noble parents, and beautiful aſpect; his hair was diſhevelled, doubtleſs to repreſent the rays of the ſun; he was apparelled in a ſumptuous robe that reached down to his ancles; a rich crown of gold adorned his head, and coſtly ſandals of a particular faſhion, called Iphicratidæ, from Iphicratides, the inventor of them, covered his feet. This noble youth for that day executed the office of the prieſt of Apollo, and was honoured with the title of Δαφνηφορος, or the Laurel-bearer. A rod (imitative of the ſolar beam) richly decorated with garlands, was borne before him, and a chorus of virgins, (poſſibly typifying the hours) bearing branches

of

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of laurel in their hands, followed him. In this order they proceeded to the temple of Apollo, ſurnamed Iſmenius, where hymns and ſupplications to the god terminated the feſtival*. By ſuch delightful allegories as theſe did the genius of antiquity ſhadow out the operations of nature, and impreſs upon the admiring ſpectator the myſterious truths of theology.

From the preceding ſtatement it is evident that the ancients acknowledged a mediator to be neceſſary; and Mithra, we have ſeen in the Perſian theology, was that mediatorial and middle god. It was doubtleſs this notion of the neceſſity of a mediator between God and man, or rather this tradition of one, appointed in the promiſe that the ſeed of the woman ſhould finally cruſh the ſerpent, that firſt induced the Perſians to look upon the ſun as that mediator, and to confer on him the title of *mediatorial.*

It ſhould be obſerved too, that this notion of Mithra as a mediatorial God was not confined to the boſom of the prieſt, or locked up in the creed of the initiated; it was ſo univerſally known, and ſo generally the ſubject of belief, "that the Perſians are affirmed by Plutarch, from

* Pauſanias in Bæoticis.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

from this very character of their God Mithras, to have called any mediator, or middle perſon between two, by the name of Mithras:" διο και Μιθρην Περσαι τον Μεσιτην ονομαζεσι *.

But there was another very remarkable epithet that applied to the God Mithras by the ancients which, in this review of the Pagan trinities, deſerves our particular notice and inquiry. This epithet was Τριπλασιος, or *threefold*; and here I cannot avoid once more remarking it as a circumſtance that muſt be peculiarly perplexing to the oppugners of the ſacred doctrine contended for, that whatſoever perſonage the ancients thought proper to exalt to the rank of a divinity, they immediately found out for that divinity either *three* properties, or *three* qualities, which they made a diſtinguiſhing mark of the Godhead they thus preſumptuouſly conferred.

In the ſame manner if they treated concerning the world, which indeed they ſometimes elevated to divine honours, they made a THREEFOLD partition of it; or rather they conceived three worlds, and diſtinguiſhed them by the appellation of the *ſenſible*, the *aerial*, and the *æthereal*, by which latter *term* they muſt ever be conſidered as meaning the AKASS of the Indians.

To

* Plutarch de Iſide et Oſiride, p. 43.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

To theſe worlds again they aſſigned three principal properties, *Figure*, *Light*, and *Motion*; *Matter*, *Form*, and *Energy**. So in ſucceeding ages, the Jewiſh Rabbies divided the human nature into πνευμα, the ſpirit, ψυχη, the animal ſoul, and σωμα, the corporeal vehicle.

In regard to this epithet of Triplaſios, Dionyſius, the Pſeudo-Areopagite, in his ſeventh epiſtle to Polycarp, (as cited by Dr. Cudworth) ſays, Χαι ἐισετι Μαγοι τα μυημοσυνα τε Τριπλασιε Μιθρε τελεσιν; or, The Perſian Magi to this very day celebrate a feſtival ſolemnity in honour of the Triplaſian, or triplicated Mithras. Dr. Cudworth remarks on this paſſage, that, as this title has been but very ill accounted for by the ancients, it cannot well be otherwiſe interpreted than "as a manifeſt indication of a higher myſtery, viz. a Trinity in the Perſian Theology; which Gerard Voſſius would willingly underſtand, according to the Chriſtian hypotheſis, of a divine Trinity, or three hypoſtaſes in one and the ſame Deity, whoſe diſtinctive characters are Goodneſs, Wiſdom, and Power*." In addition and corroboration of what Dr. Cudworth has ſaid,

* See Kircher, tom. 1, p. 144 to p. 151. and tom. 2, p. 192.

† See Cudworth's Intellectual Syſtem, Vol. I. page 288, edit. Birch.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſaid, I muſt remark that in all the ancient monuments on which *Mithra* is ſculptured, three perſons are invariably deſignated, himſelf in the center and the two others, generally, on each ſide of him; as they appear on the illuſtrative engraving of that divinity which I have preſented to the reader from Dr. Hyde's profound treaſure of Perſian theological antiquities. But what is ſtill more remarkable, the ſupreme God Ormuzd, or, as the Greeks ſoftened down the word, Oromaſdes, is by Plutarch ſaid to triplicate himſelf in the ſame manner, ὁ μεν Ὡρομαζης τρις ἑαυτον αυξησας, Oromaſdes thrice augmented himſelf*. Without, therefore, at all introducing Ahriman into the Perſian Triad, we have in theſe accounts of the ancients relative to the two ſuperior hypoſtaſes, ſufficient evidence to evince that the Perſians were by no means deſtitute of ideas on the ſudject, ſimilar to thoſe of their oriental neighbours. The true character of Ahriman, however, Dr. Cudworth ſeems to think has been generally miſtaken by mythologiſts, and indeed he appears to me to reſemble the Seeva of India, who, it has been obſerved, is only the deity in his deſtroying and regenerative capacity, far more

* Plutarch, de Iſide et Oſiride. tom. 2. p. 370. Opera.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

more than the malignant Typhon of Egypt. Dr. Cudworth conjectures that by Ahriman is to be underſtood not ſo much an evil principle co-eternal with the good principle, and ever hoſtile to his benevolent purpoſes, as aſſerted by Plutarch, and as afterwards repreſented by the Manichæan Heretics; but that by this diſtinction, and by this perſonification, they meant to point out to us a certain mixture of Evil and Darkneſs, together with Good and Light, which they imagined to exiſt in the compoſition of this lower world, and that they repreſented their conceptions by this allegorical perſonification; that Ahriman was in fact a deity, but ſomewhat ſubordinate in rank and ſtation, reſembling the Pluto of the Greeks; and this opinion of Ahriman being both ſubordinate and finite, is very coincident with the ſtatement of Dr. Hyde on this ſubject.

An ample inveſtigation of the character of Ahriman would be more proper for a diſſertation on the groſs phyſics than the purer theology of Aſia; and, indeed, towards the cloſe of the preceding chapter, his real character and functions, under the name of his prototype, Seeva, have been already inveſtigated at conſiderable length. The parallel between the attributes and properties of Ahriman, and thoſe

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of the Indian Deſtroyer, I had intended to reſerve for the chapter on Hindoo literature, but as I know not when that treatiſe may appear, and as the ſketch may afford my readers a ſtill deeper inſight into the ſyſtem both of oriental phyſics and morality, I ſhall, in this place, briefly delineate the features of that imaginary character, the deſtructive and regenerative power of God perſonified, to which the ancient Perſians and Indians gave the name of Ahriman and Seeva. To delineate them properly, in all their variety of light and ſhade, would require a large volume; and it is a ſubject ſo curious, and ſo intereſting, that, poſſibly, a large volume on that topic would not excite diſguſt: I ſhall, however, compreſs my obſervations within the moſt contracted limits poſſible, that may be conſiſtent with perſpicuity.

Arguing from analogy, and guided by what we have already obſerved relative to that deep tinge which the phyſical and aſtronomical ſpeculations of the ancients have given to all Aſiatic theology, we may fairly conclude that a great part of the properties and attributes of both Ahriman and Seeva may be explained by Natural Hiſtory and Aſtronomy. The whole hypotheſis indeed appears to be nothing more than an ingenious detail of the good and evil, alternately

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

alternately predominating in this terreſtrial globe, and the Light and Darkneſs that ſucceſſively prevail in the two hemiſpheres. If the ſuperior hemiſphere is illuminated by light perſonified by Ormuzd, a Perſian title, which means the primæval light, before the ſolar orb was formed, and which the Greeks ſoftened down to Oromaſdes; if nature is invigorated by the ſun, Mithra, the parent of fertility, ſo is the ſphere of the moral world irradiated by the beam of religion, and cheriſhed hy the luſtre and energic influence of Virtue. Goodneſs and Light *create* and *preſerve*; and, in this reflection, we have direct indications of the origin of the reſpective characters of the Indian deities, Brahma and Veeſhnu. On the other hand, Evil and Darkneſs deſolate and deſtroy, and, therefore, are perſonified by Ahriman and Seeva; but from *evil*, or what is called, and appears to be, *evil*, though in fact only a leſs degree of attainable good, ariſing from change of place or circumſtance, ſupreme and unforeſeen felicity frequently reſults; while from the apparent *deſtruction* of one being another new-modified ſprings up, as in the dying vegetable the ſeeds of new life are contained, and generation vigorouſly germinates from the very bed and boſom of putrefaction.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Such is the ſolution of the allegory, conſidered in a phyſical, a moral, and theological light: underſtood in an aſtronomical point of view, from which, however, it is impoſſible wholly to ſeparate their theology, this eaſtern fable preſents to our ſight Ormuzd, or Mithra, the ſupreme deity of the upper hemiſphere, the Αγαθοδαιμων of Perſia, for permanent vigour and undecaying youth, ſymbolized by the ſerpent that annually ſheds its ſkin, and flouriſhes, as it were, in life's perpetual ſpring; it preſents to our ſight, I ſay, on the one hand, Mithra, attended by a train of bright, that is, benignant angels, by which the Perſians meant the planets and ſtars perſonified, the radiant hoſt of heaven, which, during the progreſs of the ſun through the ſummer ſigns, attend his car, and ſparkle unſeen around the throne of their chieftain. On the other hand this aſtronomical view of the ſubject exhibits to us Ahriman, or Darkneſs, perſonified and ſymbolized by the great celeſtial Serpent, or dragon of the ſkies, the Κακοδαιμων, or evil Genius of Perſia, who is, as we have ſeen, the everlaſting object of dread and horror to the Indians, leading up to battle againſt his mortal enemy the ſolar God, who reigns in the ſuperior hemiſphere, his ſable train of malignant angels, or evil genii, that

is,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

is, the ſtars of the inferior hemiſphere, marſhalled in dire array, and ſtill more awfully formidable from the darkneſs that envelopes them. There is a remarkable paſſage in Plutarch which will greatly elucidate the hypotheſis juſt mentioned, of the ſix ſummer ſigns headed by Oromaſdes contending againſt the ſix winter ſigns led on to battle by the great Draco, or dragon, of the celeſtial ſphere, that Draco whoſe ſtation in the heavens is fixed on high amidſt the gloomy regions of the north pole, where his vaſt body forms a moſt conſpicuous conſtellation, and is therefore well calculated to be the mighty chieftain of the Arctic Signs. Oromaſdes, ſays Plutarch, created ſix Gods, the ſix ſummer ſigns of the zodiac, good and benevolent like himſelf; Ahriman created, and oppoſed to them, ſix other Gods, the wintry ſigns, dark and malignant, reſembling his own nature. Oromaſdes created alſo twenty-four other Gods, all which he incloſed in an egg, that is, the Mundane Egg, that moſt ancient ſymbol by which Indians, Perſians, and Egyptians alike ſhadowed out the univerſe; Ahriman, likewiſe, formed his twenty-four other Gods, which were incloſed in the ſame egg. Now by the twenty four Gods created by Oromaſdes, added to the twenty-four made by Ah-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

riman, are meant the forty-eight great conſtellations into which the ancients, as before obſerved from ULUG BEG, divided the viſible heavens. The turbulent deities made by Ahriman, broke the egg in which they were depoſited, and from that unhappy moment Good and Evil, Darkneſs and Light, became promiſcuouſly blended in that univerſe of which the egg was the expreſſive ſymbol *.

It was, undoubtedly, this mixture of phyſical and aſtronomical ſpeculation, the eternal contentions of theſe two adverſe champions, Light and Darkneſs, blended together, with ſome obſcure traditions *of the revolt of the angelic bands, of the fall of man, and the conteſts of the great patriarchal families of Shem and Ham for the empire of the infant world*, that gave birth to the celebrated doctrine, ſo widely diffuſed throughout the oriental world, of the two principles of good and evil. We ſee this doctrine perpetually diſplaying itſelf in all the theological and metaphyſical writings of the Pagan philoſophers, and, as has been before obſerved, even in periods comparatively recent it continued to flouriſh, in many parts of Aſia, in the depraved ſuperſtition of the Manichæans.

* Vide Plutarch, de Iſide et Oſiride, p. 63.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ans. In Egypt we have ſeen that the whole ſyſtem of the national religion turned upon this baſis: every thing that was wonderful and ſtupendous in nature; whatever events in the courſe of almighty providence either inſpired the ſoul with affection and gratitude, or impreſſed it with apprehenſion and horror, were reſolved into the various operations of the benevolent Oſiris and the malignant Typhon *. Theſe two principles are repreſented as eternally contending together for the empire of the ſublunary ſphere, and there is a curious ſymbolical print in Montfaucon †, by which the ever-allegorizing ſons of Mizraim ſhadowed out theſe conteſts, of which I have in this volume preſented the reader with an engraving. Theſe principles, undoubtedly of Perſian origin, are in that print repreſented by two ſerpents raiſed erect upon their tails, oppoſite to each other, and darting looks of mutual rage: the one, who repreſents the good principle, and may be conſidered as the ſerpent Cnuphis, who, I have obſerved, had a temple in Upper Egypt, holds in its mouth an egg, that ancient ſymbol of the created world, very common in Egypt and

* See Hyde's Hiſt. Rel. Vet. Pers. p. 160.

† See Montfaucon, l'Antiquité Explique, Vol. II. part 2, plate 56.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Greece, and, as my future hiſtory of the Indian coſmography will demonſtrate, by no means unknown in Hindoſtan: the other, who muſt be conſidered as the evil principle, appears with its expanded jaws eager to ſeize upon, and tear from its rival, the egg for which they ſo fiercely contend.

In India very plain traits of the ſame aſtronomical ſyſtem are viſible in the conteſts of the good and evil Dewtahs, that is, the ſtars perſonified, waging againſt each other perpetual war to obtain the empire of the agitated globe. Hence it is that, in Mr. Halhed's fine edition of the Mahabbarat, illuſtrated with emblematical paintings, the SOORS, or good Genii, the offspring of SURYA, the Sun, are painted of a *white* colour; while the ASOORS, or children of darkneſs, who tenant the gloomy regions of the north pole, are conſtantly depicted *black*. In the perſons of Veeſhnu and Seeva, not only phyſical good and evil are inceſſantly oppoſed, and their reſpective followers inflamed with relentleſs fury againſt each other, but from the creſcent which, according to Mr. Wilkins, adorns, at Benares, the ſtarry crown on the ſtatue of this God, his aſtronomical attributes, and his connection with the

nocturnal

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

nocturnal hemiſphere, are evidently pointed out *. Veeſhnu rides upon his Garoudi, or eagle, a bird ever ſacred to the ſun; and poſſibly this eagle is the ſame with the AQUILA of the celeſtial ſphere, one of the ancient forty-eight great conſtellations; while the bull of Seeva may have as intimate relation to the taurus of that ſphere. It is by no means inaptly ſaid that Seeva ſhould have command over the hoſt of heaven, ſince, if I may quote a very applicable paſſage in a very excellent aſtronomer, upon which I accidentally opened while writing this part of the theological diſſertation, Mr. Keill, ſpeaking of the riſe and extinction of the fixed ſtars, informs us that "The principle of generation and corruption is widely diffuſed through nature; it reaches even the moſt diſtant *fixed ſtars*, and all the bodies of the univerſe are under its dominion †."

To the arguments which I have before produced towards eſtabliſhing the authenticity of thoſe portions of the Chaldaic oracles which were tranſmitted down to us by writers who were ignorant of, or hoſtile to, the Chriſtan religion, I ſhall now add the following very

* See Mr. Wilkins' Notes upon the Geeta.

† Keill's Aſtronomy, p. 55, 8vo. edit. 1769.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

particular and pertinent paſſage in Plutarch, a Greek philoſopher, who could draw no part of his theology from Chriſtianity, and was ſo far from being friendly to a triad of deity, that he is generally ſuppoſed to be a ſtrong advocate for the doctrine of two principles. Plutarch, however, gives this ſtrong ſupport to what I have aſſerted relative to the opinions of Zoroaſter. "Zoroaſter is ſaid to have made a *threefold* diſtribution of things: to have aſſigned the firſt and higheſt rank to Oromaſdes, who in the oracles is called *the Father*; the loweſt to Ahrimanes; and the middle to Mithras, who in the ſame oracles is called τον Δευτερον Νῶν, the ſecond mind *." The ſentiments thus imputed to Zoroaſter muſt have come to Plutarch, who was born in the firſt century of the Chriſtian æra, at a remote city in Bœotia, from ſome other quarter than a gnoſtic heretic, and his repreſentation is certainly entitled to more reſpect than even Proclus, who was born in the year 410 of that æra, or Damaſcius, who did not flouriſh till ſo late a period as the ſixth century. Plutarch cites this paſſage to mark the ſtrong feature of reſemblance exiſting between the Zoroaſtrian and the Platonic triad of deity,

* Vide Plutarch, de Iſide et Oſiride, p. 370.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

deity, which would not have been the caſe had the learned of Greece generally conceived that the idea of ſuch a triad had ſolely originated in the ſchool of Plato. I hope, however, finally to prove that the Zoroaſtrian ſchool is the Indian ſchool. One grand ſyſtem of theology in thoſe remote periods pervaded the Greater Aſia; and if we ſhould hereafter, as we doubtleſs ſhall, find the ſyſtem already formed, and the doctrine flouriſhing in that country and Thibet five hundred years before Plato was born, the outcry of its being entirely the fabrication of Plato, and of its being introduced into the church by Juſtin Martyr, an admirer of Plato, in the ſecond century, muſt henceforth ceaſe. In fact, at that very period, and even at the diſtance of twice that period, the ſymbols of it were elevated and adored by the Brahmins in the deep foreſts of Naugracut, and ſculptured in the ſacred caverns of Elephanta: they were ſtamped on a thouſand coins, and engraved on a thouſand gems; they decorated the tiara of the prieſt; they were interwoven in the purple robe of the judge; and ſparkled on the rubied ſceptre of the prince. Let us now, then, turn our eye eaſtward, to that country which is aſſerted by ſome enraptured admirers of the religion, policy, and manners, of the Indians, to have been

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

been the cradle of mankind, and the nurſe of riſing ſcience.

Of exquiſite workmanſhip, and of ſtupendous antiquity — antiquity to which neither the page of hiſtory nor human traditions can aſcend — that magnificent piece of ſculpture, ſo often alluded to in the cavern of Elephanta, decidedly eſtabliſhes the ſolemn fact, that, from the remoteſt æras, the Indian nations have adored a TRI-UNE DEITY. There the traveller with awe and aſtoniſhment beholds, carved out of the ſolid rock, in the moſt conſpicuous part of the moſt ancient and venerable temple of the world, a buſt, expanding in breadth near twenty feet, and no leſs than eighteen feet in altitude, by which amazing proportions, as well as by its gorgeous decorations, it is known to be the image of the grand preſiding deity of that hallowed retreat: he beholds, I ſay, a buſt compoſed of three heads united to one body, adorned with the oldeſt ſymbols of the Indian theology, and thus expreſsly fabricated, according to the unanimous confeſſion of the ſacred ſacerdotal tribe of India, to indicate the CREATOR, the PRESERVER, and the REGENERATOR of mankind. I conſider the ſuperior antiquity of the Elephanta temple to that of Salſette, as eſtabliſhed by the circumſtance of its flat roof, proving it to have been

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

been excavated before mankind had diſcovered the art of turning the majeſtic arch, and giving the lofty roof that concave form which adds ſo greatly to the grandeur of the Salſette temple. The very ſame circumſtance, I may repeat, is an irrefragable argument in favour of the high antiquity of the ſtructures of the Thebais, through the whole extent of which no arch, nor vaulted dome, meets the eye, perpetually diſguſted with the unvaried uniformity of the flat roof, and the incumbent maſs of ponderous marble, never deviating from the horizontal to a circular termination. M. Sonnerat thinks the pyramids of Egypt very feeble monuments of art and labour if compared with the excavations of Salſette and Elora; the innumerable ſtatues, baſs-reliefs, and columns, he is of opinion, indicate a thouſand years of continued labour; and, he adds, that the depredations of time mark at leaſt an exiſtence of three thouſand years *. To what æra then will he refer the ſtill more ancient temple of Elephanta? To aſcertain, indeed, preciſely that æra is impoſſible; but, from various circumſtances, recapitulated in many preceding pages, we are juſtified in fixing it as near the deluge as the progreſs

* Sonnerat's Voyages, Vol. I. p. 109. Calcutta printed.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

progreſs of ſcience will allow us with propriety to fix it; and the remarkable ſimilitude which its ſculptures bear, both in their ſtyle of deſignation and ornaments, to thoſe of the Sabians of Chaldæa, has been demonſtrated in the former volume.

Although from the groſs alloy of phyſics, by which the reſpective characters of Brahma, Veeſhnu, and Seeva, are degraded, any immediate parallel between thoſe three perſonages, as at preſent conceived of in India, and the Chriſtian triad, cannot, without impiety, be made, yet the joint worſhip paid to that triple divinity, in ancient times far more general and fervent than in the preſent, when the great body of the nation is ſplit into ſects, adverſe in principles and hoſtile in manners, inconteſtably evinces that on this point of faith the ſentiments of the Indians are congenial with thoſe of their neighbours, the Chaldæans and Perſians. But it is not only in their grand deity, repreſented by *a buſt with three heads*, that theſe ſentiments are clearly demonſtrated; their veneration for that ſacred number ſtrikingly diſplays itſelf in their ſacred books, the three original Vedas, as if each had been delivered by one perſonage of the auguſt triad, being confined to that myſtic number; by the regular and preſcribed offering

up

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

up of their devotions *three* times a day; by the immerſion of their bodies, during ablution, *three* times in the purifying wave; and by their conſtantly wearing next their ſkin the ſacred ZENNAR, or cord of *three* threads, the myſtic ſymbol of their belief in a divine all-ruling TRIAD *. The Indians, we may reſt aſſured, are too wiſe and too conſiderate a nation to have adhered ſo invariably to theſe rites and ceremonies without ſome important incentive, and ſome myſterious alluſion!

The ſacred ZENNAR which, we have juſt obſerved, the tribe of Brahmins conſtantly wear, deſerves very attentive conſideration. This ſacred cord can be woven by no profane hand; the Brahmin alone can twine the hallowed threads that compoſe it, and it is done by him with the utmoſt ſolemnity, and with the addition of many myſtic rites. The manner of performing the operation is thus minutely deſcribed in the Ayeen Akbery: "*three* threads, each meaſuring ninety-ſix hands, are firſt twiſted together; then they are folded into *three*, and twiſted again, making it to conſiſt of nine, that is, *three times three* threads; this is folded again

* See page 346 in the former chapter, and the Ayeen Akbery, Vol. III, p. 217.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

again into *three*, but without any more twiſting, and each end is then faſtened with a knot (the jod of the Hebrews.) Such is the ZENNAR, which, being put upon the left ſhoulder, paſſes to the right ſide, and hangs down as low as the fingers can reach *."

What, I would now aſk, can be intended by all this myſtic ceremonial, except they meant by it to ſhadow out the cloſe and myſterious union exiſting between the ſacred perſons who form the Indian triad; and why is the ZENNAR to be for ever worn next the ſkin, but as a ſolemn and everlaſting memorial of that triad. It may here be remarked, as a very curious, and ſomewhat parallel, circumſtance, that the Jews wear under their external garments two ſquare pieces of cloth, called ARBA-KANFOTH, *or four corners*; the one covering the breaſt, the other the back, to which the fringes, which they are commanded to wear by the Levitical law, "are faſtened," ſays the Jew Gamaliel, "after a peculiar manner for myſterious reaſons." "The fringes of the Arba-kanfoth muſt be ſpun from white wool into worſted thread by *a Jew woman*: the fringe on each corner is of eight worſted threads, double twiſted, about a quarter of a yard in length, and

* Ayeen Akbery, Vol. III. p. 215.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and is faſtened to the Arba-kanfoth in the manner following: four threads of the ſaid worſted, of about half a yard long, are drawn together through an ilet-hole of the Arba-kanfoth. A double knot is then made with the worſted to faſten it to the Arba-kanfoth; after the double knot is made, each of the four worſted fringes, of half a yard long, by being knotted and hanging doubled, becomes eight threads of a quarter of a yard in length; and one of thoſe threads, which is cut longer than the reſt, is wound ſeven times round the other ſeven threads, and a ſecond double knot is made. Then the ſame long thread is again wound nine times round the other ſeven threads, and a third double knot is made. Afterwards the ſame long thread is wound eleven times round the other ſeven threads, and a fourth double knot is made. Again the ſame long thread is wound thirteen times round the other ſeven threads, and the fifth double knot is made. The eight threads are then made equal in length, and all the ends of thoſe eight threads, at each corner of the Arba-kanfoth, are faſtened with *one knot at the end.* It ſhould be noted that the length of the fringe, from the laſt double knot to the end of each thread, muſt be *three times* the length of the part

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

from the firſt double knot to the fifth; and the ſpace from the firſt double knot to the fifth, muſt be equal to the ſpace commencing from the ilet-hole down to the firſt double knot." As the reader may be curious to know the myſterious reaſons for twiſting in this manner theſe ſacred threads, I inſert them from the ſame book, and in its own language, which it would be in vain to attempt to alter.

" Firſt, the eight threads of the fringe are in remembrance of the commandment of circumciſion to take place on the eighth day.

Secondly, the five double knots are in remembrance of the five Books of Moſes.

Thirdly, the ten ſingle knots, which are compoſed by the five double ones, are in remembrance of the ten commandments.

Fourthly, the ſeven windings round after the firſt double knot, are in remembrance of keeping the ſabbath on the ſeventh day of the week.

Fifthly, the nine windings round after the ſecond double knot, are in remembrance of the nine months of pregnancy.

Sixthly, the eleven windings round after the third double knot, are in remembrance of the *eleven ſtars* which reverenced Joſeph in his dream.

Seventhly,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Seventhly, the thirteen windings round after the fourth double knot, are in remembrance of the thirteen attributes of compaſſion in the Almighty.

Eighthly, the ſeven, nine, eleven, and thirteen windings, making together forty windings round, are in remembrance of the forty days that Moſes was with God to receive the ten commandments.

Ninthly, and laſtly, the ſeparate knots at the end of each thread, are to prevent the untwiſting of the threads, leſt thereby the whole of the numerical types ſhould be unravelled."

This Arba-kanfoth is what all Jews are commanded to be inveſted with, and the veil which they wear in the Synagogue being adorned with fringes after the ſame manner, was originally inſtituted to be worn during the prayers, to ſupply the want of the Arba-kanfoth in ſuch as had neglected to inveſt themſelves with it. "Theſe fringes they are obliged to kiſs *three times*, in the prayer of *Wawyomer Adonai El Moſheh*, every time they expreſs the word fringe, which is *three times* mentioned in the aforeſaid commandment *." By ſome ſuch

* See the Prayers and Ceremonies of the Jews, 2d. part, p. 5.

* Ibid. p. 6.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

myſterious reaſons as theſe, poſſibly, the Brahmins are actuated in the multifold windings of the ſacred threads that compoſe the Zennar; but its three final diviſions are undoubtedly in memory of the three-fold deity they adore.

Degraded infinitely, I muſt repeat it, beneath the Chriſtian as are the characters of the Hindoo Trinity, yet in our whole reſearch throughout Aſia there has not hitherto occurred ſo direct and unequivocal a deſignation of a Trinity in Unity as that ſculptured in the Elephanta cavern; nor is there any more decided avowal of the doctrine itſelf any where to be met with than in the following paſſages of the Bhagvat-Geeta. In that moſt ancient and authentic book the ſupreme Veeſhnu thus ſpeaks concerning himſelf and his divine properties: "I am the holy ONE worthy to be known;" he immediately adds, "I am the MYSTIC [TRILITERAL] FIGURE OM; the REIG, the YAJUSH, and the SAMAN Vedas." Geeta, p. 80. Here we ſee that Veeſhnu ſpeaks expreſsly of his *unity*, and yet in the very ſame ſentence declares he is the myſtic figure A. U. M. which three letters, the reader has been informed from Sir William Jones *, coaleſce and form

* See Vol. II. p. 201, of the former chapter.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

form the Sanſcreet word OM, a word ſimilar to the Egyptian ON, of which denomination there were prieſts; a circumſtance which proves to a demonſtration that the myſterious import of that word was known to the initiated of both nations. But he is, moreover, the three ancient and original Vedas, or ſacred books of the Brahmins, the names of which, we have obſerved from the ſame author, likewiſe coaleſce and form the word RIGYAJUHSAMA. It may here be remarked that there cannot be a greater proof that the fourth or Atharva Veda is not authentic, than that only the three former Vedas are mentioned in this moſt ancient production of the Hindoo hierarch, and that *to elucidate the nature of the deity.* The figure which the three Sanſcreet letters above mentioned, when combined together, form, is thus deſignated; and is the OM of the adoring Brahmins. With reſpect to the diſpoſition and meaning of the letters which compoſe this myſtic ſymbol of the deity, I ſhall now farther add, from Mr. Wilkins, that "the firſt letter ſtands for the Creator, the ſecond for the Preſerver, and the third for the Deſtroyer*;" that is, the Regenerator. Here, then, is exhibited a

* Notes on the Geeta, p. 142.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

complete, though debaſed, triad of deity, repreſented by three Sanſcreet letters, nearly in the ſame manner as the Hebrews repreſented the Trinity by the three jods: but, what is ſtill more admirable, the awful name formed by theſe letters is, like the ſacred appellative imported by thoſe jods, forbidden to be pronounced, but is meditated upon in ſacred and profound ſilence. Let me, however, ſteer clear of the rock on which ſo many preceding writers on Indian topics, and eſpecially the miſſionaries, in their laudable anxiety to do honour to our holy religion, have ſtumbled. I do not aſſert that they ſtole theſe notions any more than they did their lofty ideas of the unity of God from the books of Moſes in the firſt place, or from the Kabbies afterwards; but it can ſcarcely be doubted in what primæval country the idea originated, and from the virtuous anceſtors of what race the expreſſive ſymbol was borrowed. The deity, however, is not only denoted by three ſacred letters, he is farther ſymbolized by three myſtic characters, of which the inability to procure Sanſcreet types forbids my exhibiting ſpecimens, but which the reader may ſee in page 122 of the Geeta. Of theſe characters, OM is the firſt, TAT the ſecond, and SAT the third; and their importance

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tance and application in regard to the ſacred rituals of India are enumerated in the ſame page.

"The Hindoos," ſays M. Sonnerat, "adore *three* principal deities, Brouma, Chiven, and Vichenou, who are ſtill but ONE; which kind of trinity is there called Trimourti, or Tritvamz, and ſignifies the re-union of three powers. The generality of Indians, at preſent, adore only one of theſe three divinities; but ſome learned men, beſide this worſhip, alſo addreſs their prayers to the THREE UNITED; the repreſentation of them is to be ſeen in many pagodas, under that of human figures with three heads, which, on the coaſt of Oriſſa, they call SARIHARABRAMA; on the Coromandel coaſt, TRIMOURTI; and TRETRATREYAM in the Sanſcreet dialect:" in which dialect, I beg permiſſion to add, that term would not have been found, had not the worſhip of a trinity exiſted in thoſe ancient times, full two thouſand five hundred years ago, when Sanſcreet was the current language of India. But let M. Sonnerat proceed in his relation. "There are even temples entirely conſecrated to this kind of trinity; ſuch as that of PARPENADE, in the kingdom of Travancore, where the three gods are worſhipped in the form of a ſerpent with a thouſand heads. The feaſt of ANAN-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

DAVOURDON, which the Indians celebrate to their honour, on the eve of the full moon, in the month of Pretachi, or October, always draws a great number of people, which would not be the case if those that came were not adorers of the THREE POWERS *." Such is the account of M. Sonnerat, collected from facts to which he was a witness, or from authentic information obtained in India, whither he travelled at the expence of the king of France. There is, however, in his first volume, a literal translation from Sanscreet of a POORAUN, which he denominates CANDON, and in which the following passage, decisively corroborative of his former assertions, occurs. Though in this passage it is plain that three attributes of the deity are personified, yet the exact number of *three* only being selected, and their indivisible unity in the Indian Trimourti being so expressly specified, evidently prove from what doctrine the sentiment originally flowed; even from that most ancient doctrine, the perversion of which gave to Chaldæa its three PRINCIPLES, to Mithra his three PROPERTIES, and thence his name of Τριπλασιος; which induced the Phœnician Taut to fabricate the celebrated mythological

* Sonnerat's Voyages, Vol. I. p. 4. Calcutta edit.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

logical ſymbol of the Circle, Serpent, and Wings; and which aſſigned to Oſiris his two co-adjutors in the government of that world round which he is, on Egyptian ſculptures, allegorically repreſented as ſailing in the ſacred Scyphus; himſelf in the middle, and Iſis and Orus at the two extremities. The paſſage alluded to is as follows: "It is God alone who created the univerſe by his productive power, who maintains it by his all-preſerving power, and who will deſtroy (or regenerate) it by his deſtructive (or regenerative) power; ſo that it is this God who is repreſented under the name of THREE GODS, who are called TRIMOURTI*." On this paſſage I ſhall only make one remark; which is, that if the Indians had originally intended to deify merely three attributes of God, they would, ſurely, have fixed on the three principal attributes of the Deity, which are GOODNESS, WISDOM, and POWER, rather than his creative, his preſerving, and his deſtroying faculty. Of theſe there was ſurely but little occaſion to make *three Gods*, ſince he who poſſeſſes the power to CREATE, muſt of neceſſity alſo poſſeſs the power to PRESERVE and to DESTROY.

* Sonnerat's Voyages, Vol. I. p. 259, idem edit.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The Indians ſeem to have been, at ſome time or other, ſo abſorbed in this worſhip, that they have both *varied* and *multiplied* the ſymbols and the images by which they deſignated their triad. Mr. Forſter, often cited by me, as an authentic ſource of intelligence, becauſe the actual ſpectator as well as the faithful reporter of their numerous ſuperſtitions, in his ſketches of Hindoo Mythology writes as follows: "One circumſtance which forcibly ſtruck my attention was, the Hindoo belief of a Trinity: The perſons are *Sree Mun Narrin*, the *Maha Letchimy*, a beautiful woman, and a *ſerpent*. Theſe perſons are, by the Hindoos, ſuppoſed to be wholly indiviſible; the ONE is THREE, and the THREE are ONE *." The ſacred perſons who compoſe this trinity are very remarkable, for Sree Mun Narrain, as Mr. Forſter writes the word, is NARAYEN, the ſupreme God: the beautiful woman is the IMMA of the Hebrews; and the union of the ſexes in the divinity is perfectly conſonant with that ancient doctrine maintained in the Geeta, and propagated by Orpheus, that the deity is both MALE and FEMALE †. The ſerpent is the ancient and

* Vide Mr. Forſter's Sketches of Hindoo Mythology, p. 12.

† See Page 352 preceding.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and uſual Egyptian ſymbol for the divine Logos, a ſymbol of which the Saviour of the world himſelf did not diſdain in ſome degree to admit the propriety, when he compared himſelf to the healing ſerpent elevated in the wilderneſs *.

M. Tavernier, on his entering the pagoda firſt deſcribed in this volume, obſerved an idol in the center of the building ſitting croſs-leg'd, after the Indian faſhion, upon whoſe head was placed *une triple couronne* †; and from this *triple crown* four horns extended themſelves, the ſymbol of the rays of glory, denoting the deity to whom the four quarters of the world were under ſubjection. According to the ſame author, in his account of the Benares pagoda, the deity of India is ſaluted by proſtrating the body *three* times; and to this account I ſhall add, that he is not only adorned with a *triple* crown, and worſhipped by a *triple* ſalutation, but he bears in his hands a *three-forked* ſceptre, exhibiting the exact model, or rather, to ſpeak more truly, being the undoubted prototype of the trident of the Greek Neptune. On that ſymbol of the watery deity I beg permiſſion

* John, 3. 14.

† See Voyage des Indes, tom. III. p. 226, edit. Rouen. 1713.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſion to ſubmit to the reader a few curſory obſervations.

The very unſatisfactory reaſons given by mythologiſts for the aſſignment of the trident to that deity, exhibit very clear evidence of its being a ſymbol that was borrowed from ſome more ancient mythology, and did not naturally, or originally, belong to Neptune. Its three points, or *tines*, ſome of them affirm to ſignify the different qualities of the three ſorts of waters that are upon the earth, as the waters of the ocean, which are ſalt; the water of fountains which is ſweet; and the water of lakes and ponds which, in a degree, partakes of the nature of both. Others again inſiſt that this three-pronged ſceptre alludes to Neptune's threefold power over the ſea, viz. to *agitate*, to *aſſuage*, and to *preſerve* *. Theſe reaſons are all mighty frivolous, and amount to a confeſſion of their total ignorance of its real meaning.

It was in the moſt ancient periods the ſceptre of the Indian deity, and may be ſeen in the hands of that deity in the fourth plate of M. d'Hancarville's third volume, as well as among the

* See Varro, lib. 2, cap. 2; and conſult Banier's Mythology on this Symbol, Vol. II, p. 30.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the ſacred ſymbols ſculptured in the Elephanta cavern, and copied thence by M. Niebuhr into the ſixth plate of his engravings of the Elephanta antiquities *. It was, indeed, highly proper and ſtrictly characteriſtic that a *threefold* deity ſhould wield a *triple* ſceptre; and I have now a very curious circumſtance to unfold to the reader, which I am enabled to do from the information of Mr. Hodges, relative to this myſterious emblem. The very ancient and venerable edifices of Deogur, which have before been deſcribed as immenſe pyramids, do not terminate at the ſummit in a pyramidal point, for the Apex is cut off at about one ſeventh of what would be the entire height of the pyramid were it completed, and from the center of the top there riſes a circular cone, that ancient emblem of the ſun. What is exceedingly ſingular in regard to theſe cones is, that they are on their ſummits decorated with this very ſymbol, or uſurped ſceptre, of the Greek Ποσειδων. Thus was the outſide of the building decorated and crowned, as it were, with a conſpicuous emblem of the worſhip celebrated within, which, from the antiquity of the ſtructure, raiſed in the infancy of the empire, after

* See Niebuhr's Voyage en Arabie, tom. 2, oppoſite p. 27.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ter cavern-worſhip had ceaſed, was probably that of Brahma, Veeſhnu, and Seeva; for we have ſeen that Elephanta is, in fact, A TEMPLE TO THE INDIAN TRIAD, evidenced in the coloſſal ſculpture that forms the principal figure of it, and excavated probably ere Brahma had fallen into neglect among thoſe who ſtill acknowledge him as the creative energy, or different ſects had ſprung up under the reſpective names of Veeſhnu and Seeva. Underſtood with reference to the pure theology of India, ſuch appears to me to be the meaning of this miſtaken ſymbol; but a ſyſtem of phyſical theology quickly ſucceeded to the pure, and the debaſed, but ingenious, progeny, who invented it, knew too well how to adapt the ſymbols and images of the *true* to the *falſe* devotion. The three ſublime hypoſtaſes of the true trinity were degraded into three attributes; in phyſical cauſes the ſacred myſteries of religion were attempted to be explained away; its doctrines were corrupted, and its emblems perverted. They went the abſurd length of degrading a Creator, for ſuch Brahma, in the Hindoo creed, confeſſedly is, to the rank of a created Dewtah, which has been ſhewn to be a glaring ſoleciſm in theology.

The evident reſult then is, that, notwithſtanding

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſtanding all the corruption of the purer theology of the Brahmins by the baſe alloy of human philoſophy, under the perverted notion of three attributes, the Indians have immemorially worſhiped a threefold Divinity, who, conſidered apart from their phyſical notions, is the Creator, the Preſerver, and the Regenerator. I muſt again repeat, that it would be in the higheſt degree abſurd to continue to affix the name of Deſtroyer to the third hypoſtaſis in their triad, when it is notorious that the Brahmins deny that any thing can be deſtroyed, and inſiſt that a change alone in the form of objects and their mode of exiſtence takes place. One feature, therefore, in that character, hoſtile to our ſyſtem, upon ſtrict examination, vaniſhes; and the other feature, which creates ſo much diſguſt, and gives ſuch an air of licentiouſneſs to his character, is annihilated by the conſideration of their deep immerſion in philoſophical ſpeculations, of their inceſſant endeavours to account for the divine operations by natural cauſes, and to explain them by palpable and viſible ſymbols.

Theſe three beings, in fact, are all ſculptured with expreſſive emblems, or marks, that prove them to be not of temporal nor mortal, but of divine and ſpiritual origin.

The

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The ſymbol of Brahma, which he conſtantly bears in his hand, is the CIRCLE; the known ſymbol of eternity in India, in the ſame manner as ſerpents in circles were in Egypt, the ſymbol of revolving cycles and perpetual generations. His four heads mark the creator of the four elements of nature; and their poſition in all ſculptures and paintings to front the four quarters of the world, points him out as the ſupreme inſpector and governor of that univerſe which, I have frequently obſerved, *the effort of a god only could create.* When, therefore, ſome ſects of Indians degrade Brahma from his divine rank; or when they vainly philoſophize, and make him to be matter, and honour him with leſs ſolemn and reſpectful rites in their temples than Veeſhnu and Mahadeo; it is evident they do not rightly underſtand their own ſyſtem of theology; that they have forgotten the grand original tradition by which they were led to worſhip *three in one*; and are, moreover, guilty of the enormous ſoleciſm of making *matter create itſelf.* On every retroſpect towards the benevolent character and amiable functions of the ſecond perſon in the Indian triad, it is, I conceive, abundantly manifeſt, that by Veeſhnu the original inventors of this ſyſtem of worſhip could only mean to

ſhadow

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſhadow out the great *Preſerver of mankind from the pains of eternal death.* Veeſhnu invariably carries in his hand the celeſtial CHACRA, or Indian thunderbolt, which is likewiſe a weapon in the form of a circle, continually vomiting forth flames; and which, at the command of the god, itſelf inſtinct with life, traverſes heaven and earth to deſtroy the ASOORS, thoſe malignant dæmons who perpetually plot the moleſtation and downfal of the human race, the object of his guardian care. Veeſhnu rides upon his garudi, or eagle, which is conſtantly ſculptured near him in the Indian temples; a ſymbol which, while it puts us in mind of the thunder-bearing eagle of the Grecian Jupiter, cannot fail of bringing to our remembrance that hallowed bird of the Hebrew cherubim, which, I have obſerved, formed a conſpicuous conſtellation on the primitive and poſſibly ante-diluvian ſphere. It ſhould alſo be remembered that to Seeva belongs the BULL, which is another animal in the grand Hebrew hieroglyphic, and, notwithſtanding the wild mythology of the Brahmins, it is more than probable that this aſtronomical ſymbol, in ancient times, was at once both accounted for and applied in a manner widely different from that in which it is explained and applied by the preſent race of Indians. In reſpect to the remaining

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ing ſymbolical animal of the Cherubim, though the LION be not the immediate ſymbol of Brahma, yet it gives its name to too many of the diſtinguiſhed perſonages in the Indian hiſtory and mythology to allow us one moment to doubt of their high and moſt ancient veneration for that zodiacal aſteriſm, conſecrated by the adoption of it among the few ſymbols admitted into the Moſaic theology. To cloſe this extended diſquiſition on the Indian Trinity, we ſee that the Elephanta cavern-pagoda, excavated in æras of unfathomable antiquity, WAS A STUPENDOUS TEMPLE TO THAT TRINITY; that their moſt ancient and venerated production, the Mahabbarat, is not leſs expreſs upon the unity of deity than the threefold diſtinction contended for; that, in remembrance of this triad, at firſt pure and holy in every feature of its character, but degraded afterwards by groſs phyſics and falſe philoſophy, they wear a ſacred ZENNAR, or cord of three threads, next their bodies, and that thence the number THREE has been holden by them in the moſt ſacred veneration through every æra of their exiſtence as a nation; a nation diſtinguiſhed above all others in Pagan antiquity for the profundity of its various learning and the purity of its primæval theology.

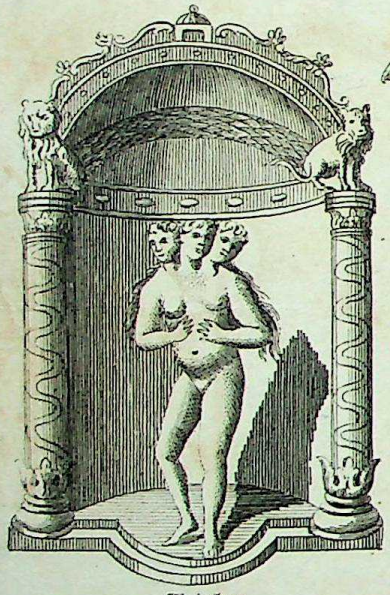
END OF VOLUME THE FOURTH.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

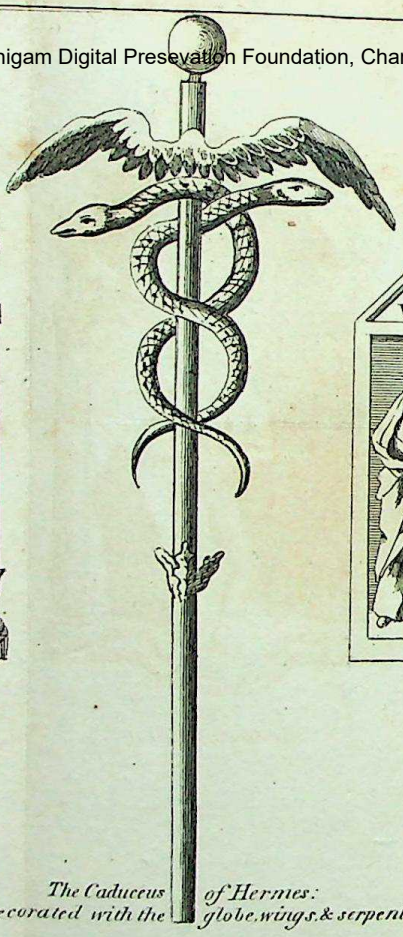
CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

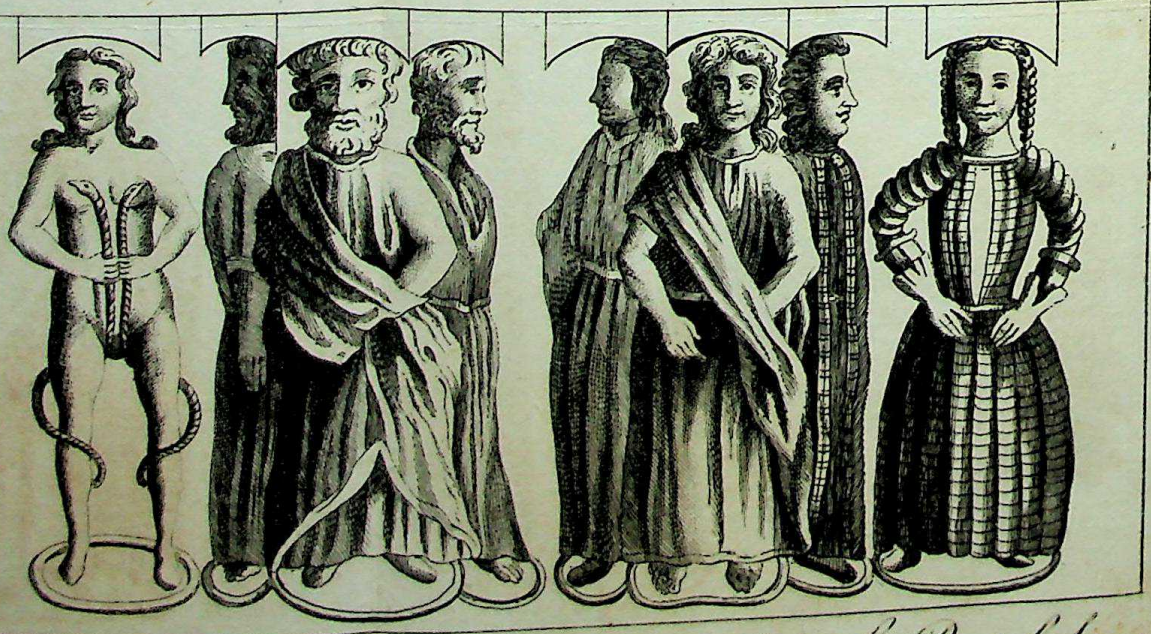


Trigla:
the German Diana.



The Caduceus of Hermes:
decorated with the globe, wings & serpents.

Matriæ
German Triad.



Gaulic Deities in Triple Groups copied from the Portal of an ancient temple at Montmorillon in France.

From Montfaucon

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

INDIAN ANTIQUITIES:

OR,

DISSERTATIONS,

RELATIVE TO

THE ANCIENT GEOGRAPHICAL DIVISIONS,
THE PURE SYSTEM OF PRIMEVAL THEOLOGY,
THE GRAND CODE OF CIVIL LAWS,
THE ORIGINAL FORM OF GOVERNMENT, AND
THE VARIOUS AND PROFOUND LITERATURE,

OF HINDOSTAN.

COMPARED, THROUGHOUT, WITH THE

RELIGION, LAWS, GOVERNMENT, and LITERATURE,

OF

PERSIA, EGYPT, AND GREECE.

THE WHOLE

Intended as Introductory to, and Illustrative of,

THE HISTORY OF HINDOSTAN,

UPON A COMPREHENSIVE SCALE.

VOL V.

In which the Investigation of the ORIENTAL TRIADS OF DEITY is continued; and the HORRIBLE PENANCES of the INDIAN DEVOTEES are detailed.

LONDON:

PRINTED FOR THE AUTHOR, AND SOLD BY W. RICHARDSON, UNDER THE ROYAL-EXCHANGE.

M.DCC.XCIV.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

THE INVESTIGATION OF THE ORIENTAL TRIADS OF DEITY CONTINUED.

—— Τι γαρ ἐςι Πλατων
Ἢ Μωσης Ἀτθικιζων.

FROM the previous extenſive ſurvey of the various ſyſtems of EASTERN THEOLOGY, it is evident that the notion of a Divine Triad governing the univerſe, however darkened and degraded through the prevalence of a long ſeries of groſs ſuperſtitions, was a doctrine that immemorially prevailed in the ſchools of Aſia. From whatever diſtant ſource derived, through ſucceſſive generations, and amidſt a thouſand perverſions, the GREAT TRUTH contended for beams forth with more or leſs ſplendor in every country of the ancient world, and darts conviction upon the mind not prejudiced againſt the reception of it by the ſuggeſtions of human pride and the dogmas of falſe philoſophy.

To try the merits of this great cauſe in the court of human reaſon, is evidently to bring it

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

it before a tribunal incompetent to decide upon ſo important a queſtion; and is, in fact, to exalt a terreſtrial judge before the eternal Judge of all things. Since, however, the ancient Jews did not think it repugnant to reaſon to diſtinguiſh the divine Eſſence into THREE LIGHTS, aſſigning them names very nearly reſembling thoſe by which we denominate the three hypoſtaſes of the Chriſtian Trinity, and ſince they affirm that *number in God does not deſtroy his unity*; ſince, alſo, the ſyſtem of *emanations*, iſſuing from, and returning into, the abyſs of the Divinity, was ſo generally admitted into the theology of thoſe pagan nations, whoſe ſole guide in forming that theology is averred to have been the light of reaſon; we are juſtified in aſſerting that this doctrine, though not founded upon reaſon as a baſis, is by no means deſtitute of its decided ſupport and concurrence. The baſis upon which it reſts is far more noble as well as durable, DIVINE REVELATION, ſtrengthened by the moſt ancient traditions, and the conſenting creed of nearly all the kingdoms of the Greater Aſia. This fact, already in part eſtabliſhed, will be ſtill more fully evinced, as we continue the progreſs of our inveſtigation through that extenſive quarter of the globe.

From

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

From India, if we direct our eyes northward to the great empires of Tangut and Thibet, and over the vaſt Tartarian deſerts to Siberia itſelf, we ſhall find the ſame ſentiments predominate. In the former country, if the authors quoted in Parſons's Remains of Japhet may be credited, medals, having the figure of the TRI-UNE DEITY ſtamped upon them, are given to the people by the Dalai-Lama, who unites in his own perſon the hierarchal and regal character, to be ſuſpended as a holy object around their necks, or conſpicuouſly elevated in the chapels where they perform their devotions.* It is there alſo aſſerted that the Roman miſſionaries, arriving in thoſe regions, found the people already in poſſeſſion of that fundamental doctrine of the true religion, which, among others, they came to impreſs upon their minds, and univerſally adoring an idol fabricated to reſemble, as nearly as poſſible, a Trinity in Unity. Dr. Parſons is of opinion, that, as there is no record of their having had the principles of the Chriſtian religion ever propagated among them, they could only have attained to the knowledge of that myſterious truth by means of traditional dogmas, handed down to them

* See Parſons's Remains of Japhet, p. 185 and 206.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

from very high antiquity, which, in the courſe of ſo many revolving ages and ſuch numerous viciſſitudes as Aſia has undergone, has never been obliterated from their minds, although it has been degraded by being blended with the ſuperſtitions of the neighbouring brahmins and the magi. With reſpect to the Tartars and Siberians, Van Strahlenburg, there cited, after remarking how univerſal a veneration prevails through all northern Tartary for the ſacred number THREE, acquaints us that "a race of Tartars, called Jakuthi, who are idolaters, and the moſt numerous people of all Siberia, adore in fact only one indiviſible God under three different denominations, which, in their vernacular tongue, are ARTUGON, SCHUGO-TEUGON, TANGARA;" the firſt of which words Colonel Grant tranſlates *Creator of all things*; the ſecond, *the God of armies*; and the third he renders, *Amor ab utroque procedens*, the Spirit of heavenly love, proceeding from the two former.

The celebrated SIBERIAN MEDAL, publiſhed by Dr. Parſons, and now depoſited in the valuable cabinet of the Empreſs at Peterſburg, on one ſide of which is engraved the figure of a tri-une deity, and, on the other ſide, certain Thibetian characters, illuſtrative of that figure,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

figure, was found in an old ruined chapel, together with many ancient manuſcripts, near the river Kemptſchyk, which falls into the great river Jeniſei near its head. It is compoſed, according to M. Van Strahlenburg, of a ſubſtance reſembling *terra ſigillata*, and is of the exact ſhape and ſize of the accompanying engraving, the border of one part of the medal being very much corroded. Of this medal Dr. Parſons's deſcription is as follows: "The image, which appears upon one ſide, and which repreſents a deity, is one human figure as to the body and lower extremities, but is diſtinguiſhed above by three heads. The figure ſits croſs-legged upon a low ſopha, or ſtool, in the manner of Eaſtern ſovereigns: an arched urn, *or ſomething reſembling it*, is under the ſopha, but ſeems empty. It is thought that this figure is thus made, with one body, three heads, and ſix arms, from an idea prevailing among thoſe who fabricated it of a Trinity in Unity."* To this account of Dr. Parſons I ſhall add the remark of Strahlenburg; that the people who fabricated this figure were perhaps of opinion that the firſt perſon in it, content with having created all things, reſted in tranquillity: they

 therefore

* Remains of Japhet, p. 187, ubi ſequent.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

therefore drew him with his hands folded acroſs, as if he had reſigned all care of the univerſe to the other two: and they figured out this his pre-eminence by adorning his head with a high mitre cap. The inſcription on the oppoſite ſide of the medal is in Engliſh, as follows: "The bright and ſacred image of Deity, conſpicuous in three figures. Gather the holy purpoſe of God from THEM: love HIM." The mode of expreſſion and the alternate uſe of the ſingular and the plural noun deciſively mark the real ſentiments and intent of thoſe who cauſed it to be thus engraved.

Dr. Parſons deſcribes this triple image as ſeated upon a low ſopha, with an *arched urn*, or *ſomething reſembling it*, underneath. It is rather ſurprizing that our author, who was by profeſſion a phyſician, an order of men to whom one ſhould ſuppoſe botany ought to be ſomewhat familiar, and a member of the Society of Antiquaries, in whoſe noble engraved collection the lotos perpetually appears ſculptured on innumerable medallions, vaſes, and other precious relics of Egyptian and Aſiatic antiquities, ſhould have not diſcovered that the urn, or cup, alluded to, is that of the lotos. In reſpect to the figure itſelf, it is evi-

dently

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

dently the Indian Triad, Brahma, Veeſhnu, and Seeva, who are pourtrayed ſitting upon that lotos, the uſual throne of the fabulous perſonages of oriental mythology; and it is one among many other forcible and direct teſtimonies over how vaſt an extent of Aſia, in ancient periods, the religion, and with it probably the laws and ſciences, of Hindoſtan were diffuſed.

While in theſe remote northern regions it would be improper to paſs unnoticed by the ancient race and religious rites of Scandinavia, I have elſewhere endeavoured, by a chain of ſtrong evidence, deciſively to prove that their firſt celebrated god Oden, or Woden, was no other than the Taut of Phœnicia, the Hermes of Egypt, the elder Buddha or Boodh of India, the Fo of China, and the Mercury of Greece and Rome. In ſhort, that the religion of almoſt every nation of the earth, previous to the happy diffuſion of the Chriſtian doctrine, exhibited little elſe beſides the ſhattered fragments of one grand ſyſtem of primitive, I do not ſay the earlieſt, theology, once prevalent in the Greater Aſia. Not the leaſt forcible of the arguments adduced to ſupport this hypotheſis, an hypotheſis that gives to Britain, in the earlieſt periods of the world, a colony of

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

brahmins, or at leaſt of brahmin-taught ſages of the ſect of Boodh, are thoſe derived from the ſtriking ſimilitude of the ſuperſtitious ceremonies inſtituted and obſerved in thoſe reſpective regions, and the very ſingular circumſtance of the Indian god and planet Boodh, under the name of Woden and Mercury, conferring his name, over all the northern and weſtern empires of Europe, upon one particular day of the week. This remarkable fact is evidenced in the inſtance of the BOODH WAR, or dies Mercurii, of India being the very ſame fourth day of the week which the Scandinavians conſecrated to Oden, which our Anglo-Saxon anceſtors denominated Woden's dag, and which we call Wedneſday. I ſhall not farther anticipate what will ſhortly be preſented to the reader on this curious ſubject than by remarking that both Keyſler and Mallet unite in aſſigning to this god-king Oden an Aſiatic origin, and in aſſerting that the mythology which he introduced was the mythology, not of a cold ungenial region where the efforts of a lively imagination are checked by the rigour of the climate and objects that inſpire gloom and melancholy, but of a warm, luxurious, ſouthern realm, where an active, vigorous, fancy, under the impe-

tuous

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tuous goad of ardent paſſions, and animated by the moſt enlivening and charming objects, forms the moſt romantic images, and indulges its natural propenſities to gaiety by the moſt mirthful feſtivals and the moſt ſplendid rites.

In reſpect to the Scandinavian religion I ſhall only for the preſent obſerve, that, in regard to the doctrine in queſtion, it does not differ from other codes of religious inſtitution in Aſia; for, it plainly inculcates the worſhip of a triple DEITY in the mythologic perſons of ODEN, FREA, and THOR.*

Concerning the firſt of theſe deities I think it has been in my power to produce inconteſtable evidence of his being the very identical perſonage denominated Taut, Hermes, and Boodh, through all the Eaſt. M. Mallet has produced as irrefragable proof that FREA, the ſecond perſon in this Scandinavian triad, is no other than the celebrated Dea Syria, adored at Babylon, and the Venus Urania of the Perſians. She ſeems, indeed, to be the prolific mother of all things, the great principle of fecundity, and her name and rites demonſtrate her cloſe affinity with the RHEA of the Greeks, to whoſe honour they ſmote

* Mallet's Northern Antiquities, vol. i. p. 96.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the reſounding cymbal, while the ſacred melody myſteriouſly ſhadowed out the harmony that prevails through univerſal nature. She gave her name to the ſixth day of the week, which was conſecrated to her under the denomination of FREYTAG, that is Frea's day, ſynonimous with our *Friday*; and, in direct teſtimony that her character is not unconnected with that of Venus Urania, as aſſerted by M. Mallet, may be adduced the remarkable circumſtance of that day being diſtinguiſhed in the weſtern world by the appellation of *Dies Veneris*.* With reſpect to THOR, the third of theſe northern deities, otherwiſe known among the Celtic nations by the name of TARANIS, a title which, in the Welch, that is, the old Cimbrian, language, M. Mallet obſerves, ſignifies thunder: he in every reſpect greatly reſembles the Eendra of the Indians, and the Jupiter Tonans of the Greeks and Romans. Thor præſidet in aëre, fulmina et fruges gubernat. This Scandinavian Jove ſeems to have been alſo armed with the CHACRA of Veeſhnu, recently inſcribed as inſtinct with life; for, ſays our author, THOR always carried a mace, or club, which, as often as he diſcharged it, returned of itſelf to the hand that

* Mallet's Northern Antiquities, p. 95.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

that launched it. He graſped this impatient and reſtleſs weapon, which, like the thunder-bolt of the Grecian Jove, vibrated to be gone, with ſtrong gauntlets of iron, and he wore around his loins a myſtic girdle which had the virtue to renovate his ſtrength, when neceſſary. "It was with theſe formidable arms that he overthrew the monſters and giants" (the Aſſoors, or evil dæmons of India) "when the gods ſent him to oppoſe their enemies."* To Thor, likewiſe, there was a day conſecrated, in the northern mythology, which ſtill retains his name in various languages of Europe. That day is, in Daniſh, called Thorſdag; in Swediſh, Torſdag; in Engliſh, Thurſday. It is not leſs worthy of obſervation that this day was, by the Romans and by all thoſe nations who have ſince adopted their aſtronomical language, called *Dies Jovis.*

In that valuable relic of northern genius, the EDDA, in which is contained an authentic epitome of Runic mythology, theſe three deities are repreſented as ſitting on three thrones, with each a crown on his head. The deſcription is curious, and I ſhall preſent it to the reader in the words of that eminent antiquary

* Northern Antiquities, vol. i. p. 97.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

antiquary and worthy prelate, Dr. Percy, who tranſlated it, and who, as he honoured my juvenile productions with his patronage, I hope will extend it to the maturer efforts of my pen. In that poem, the aſtoniſhed Gangler, being introduced into the lofty palace, or hall, of the gods, the roof of which "was formed of brilliant gold, beheld three thrones raiſed one above another, and upon each throne ſate a ſacred perſonage. Upon his aſking which of theſe was their king, the guide anſwered, he, who ſits on the loweſt throne, is the king, his name is HAR, *the lofty one*; the ſecond is JAFNHAR, or *equal to the lofty one*; he, who ſits on the higheſt throne, is called THRIDI, or *the third*."* The right reverend editor informs us, that, in the manuſcript of the EDDA, preſerved at Upſal, there is a repreſentation, or drawing, very rudely executed, of theſe three thrones, and of the three perſons ſitting upon them, before whom Gangler is drawn in a ſuppliant poſture. Theſe figures, his lordſhip adds, bear ſo great a reſemblance to the Roman Catholic pictures of the Trinity, that we muſt not wonder if ſome have imagined them to be an alluſion

* EDDA, tranſlated by the editor of Mallet's North. Antiq. vol. ii. p. 3.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

alluſion to that doctrine, particularly thoſe who ſuppoſe it was already known to Plato and ſome others among the ancient Pagans." To this remark I beg permiſſion to ſubjoin, that though I am very far from conceiving that theſe thrones have any immediate alluſion to the *thrones* which the pious Daniel ſaw *exalted*, (for, ſo the original words, tranſlated *caſt down*, ſhould be rendered,) whereon *the Ancient of Days* and the eternal Logos ſat in heaven to judge mankind, and much farther from drawing any compariſon between the IMMORTAL BEINGS that ſat upon the latter, and the *deified mortals* that were exalted to the former, thrones; yet I may ſurely contend for the perverſion of ſome ancient tradition, by which the mind of the Scandinavian theologue was impreſſed with the idea of a heaven, in which were erected three thrones for as many ſovereign gods: I ſay the *perverſion* of ſome ancient tradition, ſince it is for a triad of deity, the manifeſt veſtige of that nobler doctrine, a Trinity in Unity, that I, in this inſtance, alone contend. But, leſt I ſhould appear, amidſt theſe excurſive inquiries into the Pagan triads, to have altogether loſt ſight of that nobler doctrine, I ſhall, upon this ſubject of *celeſtial thrones*, ſubmit to the reader

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

a very curious paſſage, relative to the belief of the Jews in a tri-une Deity, which occurs in the ſame extenſive note of the Univerſal Hiſtory from which I borrowed a former extract on that ſubject, and in which the true meaning of the paſſage in Daniel, juſt cited, reſpecting the throne of Deity, is diſcuſſed. The writers of the Talmud, they aſſert, have plainly unfolded their real opinion in agitating this queſtion: Why is *the throne of God*, in Daniel, mentioned in the plural number? "After ſeveral trifling anſwers, which are there given as the ſolution of ſeveral learned rabbies, one of whom pretends, that the plural implies *the thrones of God and David*: the laſt and concluding reply is to the following purpoſe: That it is blaſphemy to ſet the *creature* on the throne of the Creator, bleſſed for ever; and the whole is cloſed with theſe notable words: *If any one can ſolve this difficulty, let him do it; if not, let him go his way and not attempt it.*" The meaning, they obſerve, is too obvious to need explanation.*

That the vaſt continent of America was in the moſt remote periods viſited, and in part colonized,

* See Ancient Univerſal Hiſtory, vol. iii. p. 12. Edit. Oct. 1748.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

colonized, by the great naval and commercial powers of the ancient world, the Phœnicians, Egyptians, and Carthaginians, who, driven by tempeſts, or ſome of the various accidents attendant upon the perilous ſcience of navigation, has been rendered highly probable by the learned Hornius in his book, on the Origin of the Americans, from various concurring circumſtances of affinity, enumerated by him, reſpecting the language, civil cuſtoms, and religious inſtitutions, prevailing among thoſe reſpective nations. The univerſal adoration of the ſolar orb by the Americans, and the remarkable fact mentioned by Sir William Jones in the Aſiatic Reſearches, that the firſt dynaſties of Peruvian kings are dignified, exactly as thoſe of India are, by the name of the ſun and moon,* may alſo be adduced in evidence that a race, wandering from the neighbourhood of Caucaſus, and traverſing the vaſt deſerts of Aſia, towards the north-eaſtern extremity, paſſed over the chain of iſlands, now known to exiſt between the two continents, and contributed their proportion towards the population of the new world. Whether in Manca, or MANCU, whom

* Vide Hornius de Orig. Gent. Americ. p. 105. Edit. Oct. 1652.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

whom the Peruvian traditional books mention as their firſt emperor, may be traced, as Hornius aſſerts, any real veſtige of the race of Tartars called MANCHEW, or, in the appellation of *Maſatecæ*, one of the four nations of New Spain; and, in *Maſſachuſetæ*, a people of New England, the ancient MASSAGETÆ, are diſcovered; theſe are points on which, from the uncertainty of general etymology, it would be raſh to form any abſolute deciſion. But, on a recent peruſal of Acoſta's Authentic Hiſtory of South America, I could not avoid being ſtruck with his account of the dreadful ſanguinary ſacrifices of which both the Peruvians and Mexicans are enormouſly guilty, and I ſhall here inſert it, as forming a ſtriking and gloomy ſimilitude to the bloody ſacrifices of the old Scythians and Indians, deſcribed from Herodotus and Mr. Wilkins in many former pages. That ſimilitude is more particularly viſible in theſe two points, the firſt is, that the victims thus ſacrificed *are priſoners taken in war*; the ſecond is, that theſe are offered up *for the preſervation of the monarch*.*

The ancient Peruvians uſed to ſacrifice "young children from foure, or ſix, yeares old

* See the former chapter, p. 181. et ſeq.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

old unto tenne; and the greateſt parte of theſe ſacrifices were for the affaires that did concern the Ynca, as in ſickneſs, for his recovery; and, when he went to the warres, for victory. In theſe ſolemnities they ſacrificed the number of two hundred children of the age deſcribed above, which was a cruell and inhumane ſpectacle. The manner of the ſacrifice was to *drowne* them and *bury* them with certaine repreſentations and ceremonies; and ſometimes they cut off their heads, anointing themſelves with the blood. They did likewiſe ſacrifice *virgins*; and, if a native were ſicke, and the eccleſiaſtic tolde him confidently that he ſhould die, they did then *ſacrifice his own ſonne* to the SUNNE, or to VIRACHOCA, deſiring them to be ſatisfied with him, and *ſpare the life of the father.*"* In the following page of the ſame author we read as follows: "Although they of Peru have ſurpaſſed the Mexicans in the ſlaughter and ſacrifice of their *children*, yet they of Mexico have exceeded them, yea and all the nations of the worlde, in the great number of *men* which they ſacrificed, and in the horrible manner thereof. The men, thus ſacrificed,

* Acoſta's Hiſtorie of the Indies, p. 380. Edit. quart. Lond. 1604.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſacrificed, were *taken in the warres*, neither did they uſe theſe ſolemne ſacrifices, *but of captives*, in this they followed the cuſtom of the ancients." Acoſta might here have added, in particular that of the Scythians, and the Druids, their *direct deſcendants*; as I have little doubt of very ſhortly demonſtrating. "In truth, the ordinary warres they carried on were only made to obtain captives for their ſacrifices; and, therefore, when they did fight, they laboured to take their enemies alive for the purpoſe of enjoying their ſacrifices."* The ſacrifice was performed upon a raiſed terrace, which cannot fail of bringing to the reader's recollection the high quadrangular altar of the Scythian ſavages, and the ceremony itſelf is thus deſcribed: "The ſovereign prieſt carried a great knife in his hand of a large and ſharpe flint: another prieſt carried a collar of wood, wrought in form *of a ſnake:*" he might have ſaid the *ſerpent*, the ſymbol of that ſun, whoſe devoted victims they were. "The other four prieſts, who aſſiſted, arranged themſelves in order, adjoining to the *pyramidal ſtone*, whereof I have ſpoken; being directly againſt the doore of the chapell of their idoll. This ſtone

* Acoſta's Hiſt. of the Indies, p. 382.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſtone was ſo pointed, as that the man who was to be ſacrificed, being laid thereon upon his back, did bend in ſuch ſort, as occaſioned the ſtomach to ſeparate upon the ſlighteſt inciſion of the knife. When the ſacrificers were thus in order, they brought forth ſuch as had been taken in warre, and cauſed them *to mount up thoſe large ſtairs*, in rank, to the place where the miniſters were prepared. As they reſpectively approached thoſe miniſters, the latter ſeized them, two of them laying hold of the two feet and two more of the two hands of the unhappy victim, and in this manner caſt him on his back upon the pointed ſtone, while the fifth faſtened round his neck the ſerpentine collar of wood. The high prieſt then opened his ſtomach with a knife with wonderful dexterity and nimbleneſs, tearing out his heart with his hand, which he elevated ſmoking towards the ſunne, to whom he did offer it, and preſently, turning towards the idol, did caſt the heart towards it, beſmearing his face with the blood. In this manner were all the victims ſacrificed, and the bodies afterwards precipitated down the ſtairs, reeking with their gore. There were ever forty or fifty victims, at the leaſt, thus ſacrificed." The above paſſage I have

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

given unabridged, becauſe in it are enumerated certain particulars, as the wooden ſerpent, the pyramidal ſtone, and the offering to the Sun the heart of the victim, which exhibit ſtill leſs equivocal marks of the ſimilarity prevailing in the theology of the two continents: nor can I, for the ſame reaſon, prevail upon myſelf to omit his relation of their very remarkable veneration for fountains and rivers, and their frequent ablution in them. "Anciently there were Indians appointed to perform ſacrifice to fountains, ſprings, and rivers, whoſe waters paſſe through the towns. To this day, they are honoured with a conſiderable ſhare of the ancient reſpect paid to them: but a more eſpecial regard and reverence is paid to *the meeting of two rivers*; and there they perform ablutions, anointing themſelves firſt with the flower of mays, adding thereto divers ceremonies, as they do likewiſe in their bathes."* That portion, however, of the theological ſyſtem of the Americans, to which I wiſh to direct the more particular attention of the reader, is contained in the following paſſage, where this reverend father, in pious indignation, acquaints us, that "the devil, after his manner, hath brought a Trinity

* Acoſta's Hiſt. of the Indies, p. 379.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

nity into their idolatry; for, the three images of the Sun, called APOMTI, CHURUNTI, and INTIQUAOQUI, are terms that signify FATHER and LORD SUN, the SON SUN, and the BROTHER SUN. In like manner they named the THREE IMAGES of CHUQUILLA, which is the god that rules in the region of the air." But, according to this writer, they go a step farther than the acknowledgement of a mere Triad of Deity, and worship a direct Trinity in Unity: for, "in Cuquisaco there is a certaine oratory, where they worship a great idol, whom they call TANGATANGA, which signifies ONE IN THREE and THREE IN ONE."* Of these three Triads, the first very much resembles the Triplasios Mithras, or threefold power of God in the Sun, adored by the Persians; and the second is parallel to the Jupiter Pater, Jupiter Soter, and Jupiter Ultor, of the Greeks; or, if the reader chooses rather to understand it physically, in respect to the ætherial element, this American Eendra may be the Jupiter Tonans, Jupiter Serenus, and Jupiter Pluvius, all which names are respectively conferred upon him by ancient writers; but the third is an evident perversion of the dogma of a purer theology handed traditio-

* Acosta's Hist. of the Indies, p. 412.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

nally down, through a channel long ſince forgotten, from thoſe holy patriarchs, to whom the eternal Father was pleaſed to reveal the awful ſecrets of that nature, which, without ſuch revelation, it is utterly impoſſible for finite beings to fathom; the ſtupendous myſtery of a Trinity of hypoſtaſes in the Unity of the divine eſſence.

But let us return to the great theatre of our preſent inveſtigation, to ASIA, and inquire if the ancient and celebrated empire of China affords a ſyſtem of theology illuſtrative of a ſubject ſo deeply involved in the obſcurity of Eaſtern philoſophy and entangled in the mazes of oriental allegory.

In that remote and happy region, ſecluded not leſs by ſituation than by the wiſe policy of its ſovereigns from all intercourſe with the other nations of the earth, the true religion imported, as ſome think, by Noah himſelf, or one of his pious poſterity, flouriſhed longeſt unadulterated.* A ſucceſſion of virtuous and magnificent monarchs, deſcending for near three thouſand years in regular ſucceſſion from the great FOHI, whoever he was, made it the proudeſt

* See Shuckford's Connexions, vol. i. p. 33, and Sir Walter Raleigh's Hiſtory of the World, p. 54. The ſubject is extenſively conſidered in the Hiſtory itſelf.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

proudeſt glory of their reſpective reigns to ſupport it by their whole authority, and enforce it by the noble and ſplendid example of regal piety.

Since it is my intention, in the enſuing hiſtory, occaſionally to conſider India upon the great ſcale of its more extended geography, as the ancients ſeem to have underſtood the term, and as ſtated by Sir William Jones in the Aſiatic Reſearches,* that is to ſay, as an empire extending from the great northern range of Caucaſus to the extreme ſouthern point of Sinhala, or Ceylone, and from the frontiers of Perſia on the Weſt to the Chineſe Ocean on the Eaſt, it will be my province hereafter to detail a variety of circumſtances that have relation to the early hiſtory of China, at preſent ſo little known, which will afford the ſtrongeſt corroboration to the Moſaic hiſtory, and inconteſtibly evince that the great lines of the moſt ancient Aſiatic and the Chriſtian theology are the ſame. From an elaborate compariſon which I have alſo made of the moſt ancient hiſtories of China, as they ſtand tranſlated and epitomized, in Couplet, Martinius, and Du Halde, from thoſe celebrated Chineſe books of profound antiquity the Xu-

* See Aſiatic Reſearches, vol. i. p. 418.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

KIM, or *book* of *books*, containing the annals of the three firſt imperial dynaſties; the XI-KIM, a more extenſive hiſtorical detail; and the writings of Confucius, with ſuch authentic Sanſcreet accounts of Indian hiſtory as I have been able to procure, I have the moſt confident hopes that new light will be reflected as well upon the intricate hiſtory of thoſe countries as upon that of Japan. The hiſtory of the latter country, by Kæmpfer, has in the courſe of that review been of infinite ſervice to me, ſince, as an immemorial connexion has ſubſiſted between theſe three nations, which, after all that has been written by De Guignes and the learned Pauw, have probably all three deſcended from one common ſtock, the early hiſtory of the one muſt, under certain reſtrictions and with due allowances for the changes of cuſtoms and opinions during a long courſe of ages, be conſidered as the hiſtory of the others. I ſhall, in this place, preſent to the view of the reader a few of the points in which that affinity may be clearly traced; and, in the firſt place, let us attend to it in regard to their theology.

Martinius, who, from a reſidence of ten years upon the ſpot, and from underſtanding both the letters, or characters, and language of

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of the country, muſt be ſuppoſed well qualified to judge of their religious doctrines and practices, aſſerts that they anciently worſhiped one SUPREME GOD, a ſpirit, nullis ad religionem exciendum ſimulachris aut ſtatuis uſi, uſing neither images or figures to excite the devotion of the people, becauſe as the Deity was every where preſent, and his nature exalted far above the reach of human comprehenſion, it was impoſſible by any external image properly to repreſent him to the ſenſes of men. Therefore he obſerves, nullum in iis templis *antiquitus* idolum viſebatur, ſed ſimplex tabella, in qua ſinenſi linguâ literis aureis exaratum erat, ſpiritualis cuſtodis urbis ſedes; no idol in the moſt ancient periods of their empire was to be ſeen in all their temples, but only an unornamented tablet, upon which was engraved, in large Chineſe characters, in gold, the following inſcription: THE SANCTUARY OF THE SPIRITUAL GUARDIAN OF THE CITY. This pure worſhip of the Deity, whom they denominated XANGTI, or TYEN, continued unadulterated till after the death of Confucius, which took place 500 years previous to the Chriſtian æra, and is a remarkable and almoſt ſolitary

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

inſtance of the pure primeval worſhip flouriſhing among a people confining upon nations immerſed in the baſeſt idolatries of Aſia. That they believed in the exiſtence of ſubordinate ſpirits, the miniſters of the great God in the government of the univerſe, and that they paid an inferior kind of homage to thoſe ſpirits, is to be accounted for in the perſuaſion, before noticed as being ſo generally prevalent in Aſia, that they might be their interceſſors with offended Omnipotence, and avert his apprehended vengeance.

Confucius, the nobleſt and moſt divine philoſopher of the pagan world, was himſelf the innocent occaſion of the introduction of the numerous and monſtrous idols that in after-ages diſgraced the temples of China; for, having in his dying moments encouraged his diſconſolate diſciples by prophecying SI FAM YEU XIM GIN, *in occidente erit* SANCTUS, in the Weſt the Holy One will appear; they concluded that he meant the god Bhood of India, and immediately introduced into China the worſhip of that deity with all the train of abominable images and idolatrous rites, by which that groſs ſuperſtition was in ſo remarkable a manner

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

manner diſtinguiſhed. To what holy and illuſtrious perſonage, about to appear in the Weſt, Confucius, who ſeems to have inherited at once the ſublime virtues and the prophetic ſpirit, of the old patriarchs, alluded, ſhall preſently be unfolded.*

Were it not for the very ſingular circumſtance, recorded in the Chineſe hiſtories, that the mother of Fohi, the great anceſtor of the Chineſe, was embraced and rendered pregnant by A RAINBOW, a mythological fable very probably originating either in ſome miſconceived tradition concerning the *bow*, which was firſt manifeſted to Noah as a token that the waters ſhould never again inundate the globe, or elſe alluſive to his having emerged from the boſom of the ſurrounding ocean to commence a new ſcene of exiſtence upon the renovated earth; were it not alſo recorded in the ſame hiſtories that Fohi carefully trained up *ſeven ſorts of creatures*, which he annually ſacrificed to the Supreme Spirit of Heaven and Earth, a circumſtance ſo exactly conſonant to the account of Scripture, that Noah took into the ark of every clean beaſt *by ſevens*, and of fowls in the air *by ſevens*; were

* Vide Couplet. Scient. Sinic. p. 78. and Martini Martinii Sinicæ Hiſtoriæ, lib. iv. p. 149. Edit. duod. Amſterdam, 1659.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

were it not that they fix the firſt reſidence of this their great anceſtor, where, according to the moſt ancient Sanſcreet traditions, the firſt Chineſe colony did abſolutely ſettle, in the province of XENSI, to the North-weſt of India; were it not probable, from the total ſilence of Scripture concerning the future incidents of the life of ſo important a perſonage as the great and favoured patriarch and the mad unreſtrained act of his progeny in building the tower of Babel, that he really did migrate from the place where the ark reſted to ſome ſpot, remote from his degenerate offspring, on the extremities of Aſia; did not the very name of him who builded the firſt altar after the flood, and offered thereon the firſt victim to the Lord, ſignify OBLATION, whence doubtleſs Noah was deſignated as the ſacrificer on the old celeſtial ſphere, under the name of Shin Num, his immediate ſucceſſor in the government of China, or rather himſelf by another appellative, for theſe two perſons are denominated the founders of that empire; did not we recognize the *oriental* and in particular the *Arabian* denomination of China, which is Sin, and in Num the Menu of India, which words combined together may be rendered

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

rendered into Latin *Sinicus Noah*, the Chineſe Noah: were it not for theſe circumſtances, which ſo decidedly point to the perſon of Noah, I ſhould be inclined to agree in opinion with Mr. Bryant, that, by Fohi, the Chineſe meant the parent of the human race himſelf, inſtead of the venerable father of the regenerated world.

If Mr. Bryant's hypotheſis could be admitted, the eighteen thouſand years, which he obſerves are ſaid to have intervened between the reign of the firſt and ſecond emperors of China, by being conſidered as centuries only, (for which interpretation of the word thouſand ſome learned chronologiſts have ſtrenuouſly contended,) will come very near the ſcriptural account of time that elapſed from the period of the creation to the deluge. In that caſe, however, Fohi and Shin Num muſt be conſidered as diſtinct characters, living in very remote ages, which their hiſtory does not warrant;* but that, at all events, Shin Num and Noah were the ſame perſon, and that both meant the Menu of India, can ſcarcely admit of a doubt, eſpecially when Mr. Bryant's judicious obſervation, that, in Hoang, or Hoam-ti, the ſon of

* See Mr. Bryant's Analyſis, vol. iii. p. 583.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of Shin Num, the veſtiges of the ſcriptural name of Ham may plainly be traced. As a farther corroboration of this ſuppoſition, I ſhall for the preſent only add that the ſeven regal deſcendants of Shin Num, who, according to Couplet, reigned after him, that is, in the provinces ſubject to the ſupreme head of the empire, were doubtleſs the ſeven Reyſhees, or holy men of India; and theſe, after all, were probably no other than the ſeven perſons who went into the ark with Noah, forming, with himſelf, the famous OGDOAS of antiquity.

From an author compelled in a great degree, on account of the repeated attacks made by ſceptics upon the Moſaic hiſtory through the ſides of Indian and Chineſe antiquities, not to paſs unnoticed theſe circumſtances, the reader will naturally be led to expect a more extenſive inveſtigation of theſe abſtruſe points hereafter. I ſhall, therefore, at preſent, only inquire if any ſentiments, of a nature conſonant to thoſe already demonſtrated to have been ſo widely diffuſed through Aſia, prevailed in any ancient theological code of China. The purity of their primeval theology has been noticed. They originally adored no ſculptured images of the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the Deity, although they worſhipped him in the emanations of guardian and benevolent ſpirits that iſſue from the exhauſtleſs fountain of deity. The doctrine of thoſe emanations, and the lapſe and immortality of the ſoul, afford the ſtrongeſt reaſon for ſuppoſing that the tradition of a God-mediator, to appear upon earth after a certain revolution of ages, was cheriſhed from time immemorial in China. Since Confucius ſtrictly adhered to, and vigorouſly enforced in his writings, the pure doctrine of his country, which equally forbade all images of the Deity and the deification of dead men; and, in conſequence, could not conſiſtently recommend to them the groſs idolatry of the Bhudſoiſts; it is highly probable that this devout and venerable perſonage, when he told them *to look to the Weſt for the* HOLY ONE *that was to appear upon earth*, was inſpired with ſome foreknowledge of the great event of the redemption, and by divine inſpiration was enabled to predict the advent of the Meſſiah in Paleſtine, a country which is exactly ſituated after the manner deſcribed; and, indeed, is the moſt weſtern country of Aſia, in reſpect to China.

In

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

In direct and positive proof that I am not attributing to the Chinese theological notions which they did not in the most ancient æras of their empire possess; and, in particular, that they really did, either traditionally, or by revelation, entertain a rooted belief of the pacification of the Divine Being, by means of a human oblation of royal descent and of distinguished piety, I shall produce from their most authentic historians an instance of a most amiable and virtuous monarch, CHING-TANG, the founder of the second imperial dynasty of China, bearing the denomination of Xang, being called upon by the public voice, at a period of national distress, to be the propitiatory sacrifice of offended heaven. An universal barrenness, arising from continued drought, having for seven years together desolated the kingdom and thinned the inhabitants of it, Ching-tang was told by the priests, who interpreted the will of heaven, that its vengeance could only be appeased by a human sacrifice, and he readily became the devoted victim of that vengeance. The aged king, says Martinius,* having laid by his imperial robes,

* Vide Martini Martinii Historiæ Sinicæ, lib. iii. p. 75.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

robes, cut off the venerable grey hairs of his head, ſhaved his beard, pared his nails, and ſubjected himſelf to other preparatory ceremonies, eſteemed indignities in China, barefooted, covered over with aſhes, and in the poſture of a condemned criminal, approached the altar of ſacrifice, where with ſuppliant hands he intreated heaven to launch the thunder-bolt of its wrath, and accept the life of the monarch as an atonement for the ſins of the people. The Chineſe hiſtories add that after he had finiſhed his prayer, and for ſome time devoutly waited the awful ſtroke, which was to cruſh the ſovereign and ſave the nation, (a ſtroke which heaven in remembrance of his piety and reſignation forbore to inflict,) the ſky became ſuddenly black with clouds, and the rain deſcended in torrents, ſo that the ſteril earth ſhortly reſumed its wonted fertility, and unbounded plenty reigned over the whole empire.* In the annals of China this ſolemn fact is recorded to have happened in the eighteenth century before Chriſt, and it is very remarkable, that, in the very ſame century, according to Uſher† and the chronology

* Martinius, p. 76. Le Compte, p. 319.

† Vide Uſherii Annales, p. 15.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

chronology of our Bibles, the ſeven years famine in Egypt happened. From this circumſtance we are naturally induced to conclude, that the dearth ſpoken of in Scripture was general throughout the Eaſt; and indeed it is evident, from Joſeph's ſupplying all the neighbouring countries with grain, that it was not confined to the Egyptian territories alone. Thus wonderfully do the ancient archives of a great and enlightened nation, ſecluded for three thouſand centuries from all connection with the reſt of the world, whence ariſes an impoſſibility that thoſe archives ſhould be adulterated, in this as well as in many other inſtances which it will fall to my province to point out hereafter, bear deciſive teſtimony as well to the authenticity of the Moſaic hiſtory as to the verity of the great outlines of the Moſaic theology. Among theſe the *veſtigia*, for which alone I muſt again repeat that I contend, the *veſtigia* of a pure undebaſed Trinity, are not the leaſt viſible.

It is the reſult of both extenſive reading and perſonal inquiry, made by a learned friend in Aſia, that I am able to deſcribe the vaſt body of the Chineſe nation, thoſe few excepted who practiſe the pure and refined precepts

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

THE SIBERIAN MEDAL.

Medaille trouvée dans un Temple des Idolatres en Siberie. Stralenberg la rapporte Table vide de son Hist. Geog. les caracteres sont Irlandois.

La Medaille est dans le Cabinet Imperial de Petersbourg.

l'Inscription evjointe dans tout son etendue en Langue Irlandoise, avec la Traduction Latine par M. le B. de Grante Col. Capitaine au Reg. de Lally.

Jeanaṁajl
Saṁlvʒad
Naoṁta Dē ann ꝑna ꝛpj Saṁl v ʒa ꝛajb – yj.
ꝛpynnj ʒe. Naoṁt vjl Dē ayda.
Tvʒvjde ʒpād
ꝛjp.

*Alma Imago Sancta Dei in tribus Imaginibus – hisce Colligite Sanctam voluntatem Dei ex illis. * Diligite eum.*

* Uyʒho Naoṁ ꝛojl Dē Dpnjj. Aperit Sanctam volontalem Dei vobis. ꝫ us abrev.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

cepts of the great Confucius, as divided, at this day, like the Indians, into two grand religious ſects, if, in fact, the name of *religious* may be beſtowed upon thoſe who have ſo far deviated from the pure primæval devotion of their anceſtors, as either, on the one hand, to be plunged into the groſſeſt materialiſm, or, on the other, into the moſt complicated and multifarious idolatry. It is ſurely no ſmall honour for Chriſtianity to be able to bring not a few proofs of its grand and fundamental truths from the very creed and practice of its moſt inveterate oppoſers; to find its pure principles lying dormant in the deſpumated and feculent droſs of paganiſm, and the hallowed ſpark of that original flame which blazed upon the altar erected by Noah, on his deſcent from Ararat, occaſionally beaming forth amidſt the embers ſmoaking upon the polluted ſhrines of falſe and fictitious deities.

The firſt and moſt ancient of theſe ſects is called *the ſect of immortals*, and the founder of it was LAO-KIUN, who flouriſhed before Confucius, and about the year 600, preceding the Chriſtian æra. Although the principles of Epicurus have been attributed to this great philoſopher, and though the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

followers of Lao-kiun at this day are, as has been obſerved, rank materialiſts, yet, from the account of his writings given by Couplet and Le Compte, there is the greateſt reaſon to ſuppoſe that his original doctrines have been groſſly corrupted and miſrepreſented by his diſciples. They are called *immortals*, ſay theſe writers, from a certain liquor, which LAO-KIUN invented, and which he affirmed would, if drank, make men immortal. This has every appearance of being an allegory, and hereby may be meant no other than the AMREETA, or ambroſial nectar of the brahmins. They are notoriouſly guilty of the worſhip of dæmons, and temples of great ſumptuouſneſs and magnitude are erected to thoſe dæmons in various parts of the empire. It was the leading feature in LAO-KIUN's ſyſtem of philoſophical theology, and a ſentence which he continually repeated as the foundation of all true wiſdom, that TAO, *the eternal reaſon, produced* ONE; *One produced* TWO; *Two produced* THREE; *and* THREE *produced all things:* a moſt ſingular axiom for a heathen philoſopher, and, as Le Compte, from whoſe memoirs of China I have verbatim copied the above ſentence, obſerves relative

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

lative to it, a very evident proof that he muſt have had ſome obſcure notions of a Trinity.*

The other great ſect of China is that of the Bhudſoiſts, or thoſe who worſhip the Indian god Bhudda under the ſoftened name of Fo, as, from not having either B or D among the characters that form their alphabet, they were unable to pronounce the prior appellation. The Bhudſoiſts have been denominated downright atheiſts; the contrary, however, may be fairly inferred from the practice of thoſe who worſhip a ſtone as the image of God. That our Britiſh Druids were a race of eaſtern philoſophers of the ſect of the Indian Bhudda, I mean the elder, who was the ſame identical perſon as the Phœnician Taut, the Egyptian Hermes, the Woden of the Scandinavians, and the Mercury of the Greeks and Romans, I hope, ſhortly, to produce very clear evidence in an expreſs treatiſe upon the antiquity of Stonehenge. I had hopes of being able to compreſs the ſubject ſufficiently to form a chapter of this volume of Indian Antiquities; but I found myſelf obliged, occaſionally, to diverge ſo far from ſubjects

 immediately

* Le Compte's Memoirs of China, p. 314.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

immediately connected with India, and to take ſuch an extenſive range, in proof of my poſitions, through every region of Aſia, or rather of the earth, that ſcarcely an octavo *volume*, and much leſs a *chapter* of ſuch a volume, would be ſufficient to contain the reſult of the inquiry. Renewed health, returning leiſure, and a ſomewhat better income than what ariſes from a ſmall curacy, may enable me, hereafter, to finiſh this infant work, which muſt neceſſarily be attended with expenſive engravings.

The Bhudſoiſts of China have had the ſkill to render their real opinions leſs eaſy of diſcuſſion, by adopting the artifice made uſe of by the ancient Egyptian and Greek philoſophers, to veil their myſterious tenets, that of a twofold doctrine; the one EXOTERIC, or external, the other ESOTERIC, or interior. If, however, they are at all acquainted with the maxims of the genuine, that is, the elder Bhudda of India; for, I believe the ſecond to be a mere fiction ſpringing up out of the Eaſtern ſyſtem of the metempſychoſis and divine emanations; they muſt have ſome ideas of a triune deity, intended in their motley theology; for, the Phœnician Taut, their famous Bhudda, if Suidas upon

that

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

that word may be credited, had his ſirname of Triſmegiſt, from his decided aſſertions on that point of faith. Hence too his caduceus, which I have had engraved for the more particular inſpection of the reader, is adorned with that old Egyptian ſymbol of deity, *the globe, wings, and ſerpent.* But, what is ſtill more remarkable, this caduceus is deſcribed by the ancients as producing *three leaves* together, a ſacred trefoil, intimating the threefold diſtinction in the deity, for which he was ſo ſtrenuous an advocate. Thus Homer, in the hymn to Mercury, calls it ραβδον χρυσειην ΤΡΙΠΕΤΗΛΟΝ, the golden THREE-LEAFED wand.*

It is now high time that we ſhould leave the Eaſtern confines of Aſia, and, bending our progreſs towards its Weſtern extremities, reſume our inveſtigation of the ſeveral Trinities of Greece.

After the numerous quotations, in the preceding pages, from the Grecian philoſophers moſt eminent in the pagan world, quotations which demonſtrate they were by no means unimpreſſed with notions on this point, ſimilar to thoſe entertained by the more ancient ſages of Aſia; I ſhall, perhaps,

* Vide Hymn. in Mercurium, line 72.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

perhaps, be excuſed from ſwelling theſe pages with an infinite number of paſſages that might be ſelected from the works of Pythagoras, Plato, Parmenides, and others, in additional proof of what has been already advanced on this ſubject. I muſt again repeat, that it was from the fountains of Chaldæan, Perſian, Indian, and Egyptian, learning, that thoſe Grecian ſages, as well by the channel of Orpheus as by their own perſonal travels in thoſe countries, derived that copious ſtream of theological knowledge, which was afterwards, by their diſciples, ſo widely diffuſed through Greece and Italy; having, therefore, ſucceſsfully explored the ſource, there is leſs occaſion for us to waſte our time in minutely tracing the deſcending current.

It may, with truth, be affirmed, that, there was ſcarcely one of all the celebrated philoſophers, who eſtabliſhed the ſeveral ſchools of Greece, diſtinguiſhed by their names, who had not reſided, for a conſiderable period, either in one or the other of the countries juſt mentioned. A production of the evidence, on which this aſſertion is founded, will probably be conſidered of no ſmall weight in this diſcuſſion.

Let

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Let us commence our retroſpect with the travels of Pythagoras, who flouriſhed in the ſixth century, before the birth of Chriſt. According to the account of his diſciple Jamblichus,* the firſt voyage of Pythagoras, in purſuit of knowledge, after the completion of his academical exerciſes at Samos, was to Sidon, his native place, where he was early initiated into all the myſterious rites and ſciences of Phœnicia, a country whence, I have before obſerved, the elder Taut emigrated to Egypt, and where the profound Samothracian orgia and the Cabiric rites were firſt inſtituted. From Phœnicia, our philoſopher travelled into Egypt, and there, with an unabated avidity after ſcience, as well as with unexampled perſeverance, continued, under the ſevereſt poſſible diſcipline, purpoſely impoſed upon him by the jealous prieſts of that country, during *two-and-twenty years*, ſucceſſively to imbibe the ſtream of knowledge at Heliopolis, at Memphis, and at Dioſpolis, or Thebes. Aſtoniſhed at his exemplary patience and abſtinence, the haughty Egyptian prieſthood relaxed from their eſtabliſhed rule of never divulging the arcana of their theology to a ſtranger; for, according to another

* Jamblichus in Vita Pythag. cap. 13.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ther writer of his life, Diogenes Laertius, he was admitted into the inmoſt adyta of their temples, and there was taught theſe ſtupendous truths of their myſtic philoſophy, which were never before revealed to any foreigner.* He is ſaid even to have ſubmitted to circumciſion, that he might more rigidly conform to their dogmas, and leave no point of their moſt recondite ſciences unexplored. It was during this long reſidence and ſecluſion, amidſt the prieſts of the Thebais, that he aroſe to that high proficiency in geometrical and aſtronomical knowledge, to which no Greek before him had ever reached, and few ſince have attained.

But all this aggregate of Egyptian wiſdom could not ſatisfy the mind of Pythagoras, whoſe ardour for ſcience ſeems to have increaſed with the diſcouragements thrown in the way of his obtaining it. He had heard of the Chaldæan and Perſian Magi and the renowned Brachmanes of India, and he was impatient to explore the hallowed caves of the former and the conſecrated foreſts of the latter. He was meditating this delightful excurſion at the time that Cambyſes commenced his celebrated expedition againſt Egypt, which terminated

* Diogenes Laertius, lib. ii. p. 98.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

minated in the plunder of its treaſuries, the ſlaughter of its gods, and the burning of its temples. During the remainder of the period of his abode in Egypt, he had the mortification to be a ſpectator of all thoſe nameleſs indignities which his patrons and inſtructors underwent from that ſubverter of kingdoms and enemy of ſcience. Pythagoras himſelf was taken priſoner, and ſent with other captives to Babylon. The Chaldæan Magi however, at that metropolis, received with tranſport the wandering ſon of ſcience. All the ſublime arcana inculcated in the ancient Chaldaic oracles, attributed to the elder Zoroaſter, were now laid open to his view. He renewed, with intenſe ardour, thoſe aſtronomical reſearches, in which the Babylonians ſo eminently excelled; and learned from them new ideas relative to the motions, power, property, and influences, of the heavenly bodies, as well as their ſituations in the heavens, and the vaſt periods they took to complete their revolutions.

Babylon muſt have been, at that particular period, the proudeſt and moſt honoured capital upon earth, ſince it is evident, from Dr. Hyde,* that both the prophet Ezekiel and the

* See Hyde de Relig. vet. Perſ. p. 361.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the ſecond Zoroaſter, the friend of Hyſtaſpes, whom Porphyry calls ZARATUS (a name exceedingly ſimilar to the oriental appellation of ZARATUSHT,) reſided there at the ſame time. The former, attached to the man who had ſubmitted in Egypt to one fundamental rite preſcribed by the Jewiſh law, inſtructed him in the awful principles of the Hebrew religion; the latter made him acquainted with the doctrines of the two predominant principles in nature, of GOOD and EVIL, and unfolded to his aſtoniſhed view all the ſtupendous myſteries of Mithra. Twelve years, according to Porphyry, were ſpent by Pythagoras in this renowned capital, from which, when he had regained his liberty, determined to complete his treaſure of Aſiatic literature, he ſought the diſtant, but celebrated, groves of the Brachmans of India.* Among that ſecluded and ſpeculative race, he probably carried to the higheſt point of perfection, attainable in that age, thoſe aſtronomical inveſtigations, to which he was ſo deeply devoted: by them he was probably inſtructed in the true ſyſtem of the univerſe, which, to this day, is diſtinguiſhed by his name: among them he greatly enlarged the limits of his metaphyſical knowledge:

* Porphyrius in Vita Pythag. p. 185. edit Cantab.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ledge: and from them he carried away the glorious doctrine of the immortality of the ſoul, which he firſt divulged in Greece, and the fanciful doctrine of the metempſychoſis.

Plato was born at Athens, in the 88th Olympiad, or about 430 years before Chriſt. He had the honour and advantage of having Socrates for the guide and preceptor of his youth. Already inſtructed in all the intricate doctrines of the Pythagorean philoſophy, on the death of that martyr to the cauſe of truth, he travelled firſt into Italy, and then into Egypt, as well to mitigate the anguiſh he felt at the loſs of ſo excellent and wiſe a man, as to increaſe the treaſures of knowledge with which his mind was already ſo amply ſtored. Cicero expreſſly informs us, that, in viſiting Egypt, his principal aim was to learn mathematics and eccleſiaſtical ſpeculations among the barbarians;* for, by this diſgraceful appellation, the faſtidious Greeks ſtigmatized all foreign nations. He travelled, ſays Valerius Maximus, over the whole of that country, informing himſelf, by means of the prieſts, during his progreſs, of geometry in all its various and multifold branches, as well as of

* Cicero de Finibus, cap. 5.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of their aſtronomical obſervations: and, while the young ſtudents at Athens were inquiring for Plato, and languiſhing for his inſtructions, that philoſopher was indulging his contemplations on the ſhores of the Nile, ſurveying the canals cut from that river, and meaſuring the dams that reſtrained its riſing waters, being himſelf but a diſciple to the ſages of the Thebais.* From thoſe ſages, Pauſanias, in Meſſoniis, affirms he learned the immortality of the ſoul, and, from the ſtyle and tenour of his writings, it is pretty evident that he was deeply verſed in the ſacred books attributed to Hermes Triſmegiſt. It is equally evident that Plato had read with attention the Moſaic writings and hiſtory, not through the medium, as has been aſſerted, of the Greek tranſlation, (for, that tranſlation was not made till the reign of Ptolemy Philadelphus, which took place near two hundred years after the birth of Plato,) but by means of his own indefatigable exertion in acquiring languages and exploring the ſources of Oriental ſcience and traditions. Indeed the ſtudy of the Eaſtern languages, ſo neceſſary to a traveller in the Eaſt, and, in particular, the Egyptian and Phœnician, which differed only in dialect from the Hebrew,

* Valerius Maximus, lib. viii. cap. 7.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Hebrew, cannot be ſuppoſed to be unattended to by a man fired with ſuch an inſatiable thirſt of learning as was Plato. Add to this, that, with the multitude of Jews, which, about that period of their diſſipation, flocked to Egypt, he could ſcarcely fail of frequently converſing, in order to penetrate into their ſacred records, and myſtic cabbala ſo famous, but ſo little underſtood, throughout Aſia. The beſt evidence of this fact is to be found in his writings, where are to be met with ſuch repeated alluſions to what he denominates παλαιοι λογοι, ancient diſcourſes, or traditions, and certain Συριοι και Φοινικοι μυθοι, or Syrian and Phœnician fables, that it is impoſſible to conſider this philoſopher as not converſant in Hebrew antiquities. The contrary, in fact, was ſo manifeſt to Numenius, a Pythagorean philoſopher of the ſecond century, that, according to Clemens Alexandrinus, he exclaimed, Τι γαρ εστι Πλατων η Μωσης Αττικιζων; What is Plato, but Moſes converſing in the language of Athens!*

Thus, in a curſory manner, have I traced the veſtigia of theſe two famous Greeks through thoſe countries where either the true theology was firſt propagated or firſt perverted. Let us

* Clem. Alexand. Stromatu, lib. i. p. 411, edit Oxon.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

us now proceed in a manner conſiſtent with the brevity we profeſs to obſerve, after ſuch a wide range through the ſchools of Aſia, to examine the leading features of their reſpective ſyſtems of theology.

It will ſcarcely be conteſted that Pythagoras borrowed from the Egyptian prieſts, who were ſo deeply involved in ſymbols and hieroglyphics, that *ſymbolical* and *ænigmatical* way of inſtructing his diſciples as to ethical and theological ſubjects, which he ſo univerſally adopted; and, I ſhall, hereafter, when conſidering the literature of India, have occaſion to prove that nearly all his moſt famous ſymbols have their origin, not in Grecian, but Oriental, ideas and manners. A ſimilar obſervation holds good in reſpect to his veneration for ſacred myſtic *numbers*; for, when I inform the reader, that the ten numerical characters of arithmetic are originally of Indian, and not, as generally ſuppoſed, of Arabian, invention, he will entertain little doubt in what Eaſtern country he learned, in ſuch perfection, that abſtruſe ſcience. On that very particular and curious belief entertained both by Pythagoras, Socrates, and Plato, relative to the agency of good and evil DÆMONS, ſome attendant on the human race, as a kind of

guardian

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

guardian and familiar ſpirit, one of which ſpecies Socrates affirmed attended himſelf, and others, ſpleenful, malignant, and ever plotting their ruin, the ſource has been equally laid open in our review of the Chaldaic theurgy. It is, however, with thoſe ſublimer points in their theology, which have reference to the nature of God himſelf, that we have at preſent a more immediate concern.

This wiſe ancient ſtyled the ſupreme Deity the great Father of all, τὸ ἓν, THE UNITY, and μονας, THE MONAD; a term by which Pythagoras doubtleſs intended to expreſs his conceptions of the *ſimplicity* as well as *purity* of the divine nature. The ſole cauſe and firſt principle of all that exiſts, he eſteemed the Deity the centre of unity and ſource of harmony. He likewiſe conferred on this almighty Sovereign, the name by which Plato afterwards diſtinguiſhed the firſt hypoſtaſis of his Triad, τὸ ἀγαθον, *the chief good.* From this eternal MONAD, however, from this primæval UNITY, according to Pythagoras and all his diſciples, *there ſprang an infinite* DUALITY.* By the term duality, ſays the Chevalier Ramſay, the learned author of a diſſertation on the theology

* Vide Diogenes Laertius, lib. viii. p. 507.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

logy and mythology of the ancients, added to the Travels of Cyrus, we are not to underſtand two perſons of the Chriſtian Trinity, but a world of intelligent and corporeal ſubſtances, which is the effect whereof *unity* is the cauſe.* When the reader, however, ſhall have duly reflected on ALL that has been previouſly ſubmitted to his conſideration in the former part of this volume, to the doctrine of which this Pythagorean ſentiment is ſo perfectly conſentaneous, he will probably be induced to think, that, by ſo remarkable an expreſſion, Pythagoras intended to allude to the emanation of beings of an order far ſuperior to thoſe referred to in the page of that writer. Beſides, as Dr. Cudworth has judiciouſly obſerved concerning the opinions of Pythagoras, ſince he is generally acknowledged to have followed the principles of the Orphic theology, whoſe Trinity we have ſeen, and, as is allowed by the Chevalier Ramſay himſelf, was Φως, Βελη, Ζωη; or LIGHT, COUNSEL, and LIFE; it cannot reaſonably be doubted that he adopted this among the other doctrines of Orpheus.†

The three hypoſtaſes that form the Trinity of Plato it is well known are το Αγαθον, Νους, often

* See les Voyages de Cyrus, tom. ii. p. 193, edit Rouen.

† Cudworth's Intellectual Syſtem, vol. i. p. 374.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

often denominated by him Λογος and Ψυχη κοσμε. When Plato, in various parts of his writings, calls his firſt hypoſtaſis, as he frequently does, ὁ πρῶτος Θεος and ὁ μέγιστος Θεων, and uſes terms, with reſpect to the other two hypoſtaſes, which mark a kind of ſubordination in this his Trinity, it is ſcarcely poſſible to miſtake an alluſion ſo plain to the higher TRIAD for which we contend. The countries through which he travelled and the people with whom he converſed immediately point out the ſource of a doctrine ſo ſingular, flowing from the pen of an unenlightened Pagan. It is very probable, that, from his acquaintance with Egyptian, Phœnician, and other oriental, languages, intimately connected with the ſacred dialect, this philoſopher derived the term Λογος, which is the ſecond in his Trinity; for Λογος, as has been frequently before remarked in theſe pages, is the literal tranſlation of the Chaldaic Mimra, the ſacred appellative by which the ancient paraphraſts invariably underſtand the Meſſiah. The notion is entirely Hebraic. The Meſſiah was called the Mimra, or Word, becauſe, in the Moſaic account of the creation, that expreſſion ſo frequently occurs, et DIXIT Deus, and therefore it was a very unjuſt accuſation (although,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

from his ignorance of the real fact, a very pardonable one) which Amelius, the Platoniſt, brought againſt St. John, when having read the firſt verſe of that evangeliſt, where the term Λογος occurs no leſs than three times, he complained that John had transferred into his goſpel the myſterious expreſſion of his maſter, exclaiming, "By Jupiter, this barbarian agrees in ſentiment with our Plato, and, like him, conſtitutes the Λογος of God in the rank of a firſt principle."* The fact is that St. John made uſe of an ancient and appropriate term, by which the Meſſiah was known to the Hebrew race, whereas Plato made uſe of it, becauſe the expreſſion frequently occurred in the exotic theology, which he had borrowed, without knowing either the original meaning or ſecondary alluſion of the term.

It is ſtill more probable, that the active divine agent, which, in the Moſaic writings, is called Πνευμα Θεϱ, is the ſame with that primæval principle, which, in reviewing the triſmegiſtic theology of Hermes, we obſerved was denominated by a word ſimilar to MIND, or INTELLIGENCE. This primitive principle is in the Orphic doctrines ſtyled Ερως, Divine Love,

* Amelius citatus in Druſii Annotat. in John i. 1.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Love, generating all things; and, in the Platonic writings, with ſtill more marked alluſion to that ſupreme demiurgic ſpirit, whoſe powerful breath infuſed into nature the firſt principles of life, is called Ψυχη κοσμε, or the SOUL OF THE WORLD.

Parmenides, according to Stanley's authorities, was of Elea, a city of Magna Grecia, that gave its name to the Eleatic ſect, to which Parmenides belonged. He flouriſhed in the 89th Olympiad. Involved in nearly equal obſcurity with the incidents of his life are the doctrines which he taught: they were written in verſe, and the ſubſtance of them is given in Plato's Parmenides, the leaſt intelligible of that philoſopher's productions. Stanley has not illumined that abſtruſe treatiſe by the epitome which he has given of its contents.* To Simplicius and Plotinus poſterity is indebted for the beſt explication of the precepts of his philoſophy, in which, however, amidſt ſurrounding darkneſs, the veſtigia of this doctrine are to be diſcerned. Of that philoſophical theology the great and fundamental maxim was that the Deity is ἑν και πολλα, or ONE and MANY; which words, if they do not allude to the *unity* of the divine eſſence and the *plurality*

* Stanley's Lives of the Philoſophers, p. 448.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of perſons in that eſſence, it is difficult to decide to what they do allude. If the reader ſhould conceive that, by this ſingular mode of expreſſing himſelf, Parmenides meant a phyſical and not a divine principle, Simplicius, cited by Cudworth, as an author well acquainted with that philoſopher's real opinions, will inform him otherwiſe, and that he wrote ὲ ϖερι τȣ φυσικȣ στοιχειȣ, ἀλλα ϖερι τȣ αυτȣ ὀντος; not concerning a phyſical element, but concerning the true ENS;* and I ſhall add to Cudworth's remarks on this ſubject, that the true ENS was no other than the Jehovah of the Hebrews, a word which Buxtorf (cited by me in a former page) aſſerts to mean ENS, EXISTENS, and whence, it is more than probable, the Greek word, deſcriptive of the divine entity, was derived. Plotinus, commenting on Plato's Parmenides, repreſents him as acknowledging THREE *divine unities ſubordinate*: το ϖρωτον ἑν, ὁ κυριωτερον ἑν, και δευτερον ἐν ϖολλα λεγων· και τριτον, ἐν και ϖολλα: "the firſt unity being that which is moſt perfectly and properly ONE; the ſecond, that which is called by him ONE-MANY; and the third, that which is by him expreſſed ONE-AND-MANY." Plotinus then adds: και συμφωνος ὲτος και ἀυτος ἐϛι ταις τρισιν, "ſo

* Cudworth's Intellectual Syſtem, vol. i. p. 324.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

"ſo that he himſelf alſo (Parmenides) agreed in the acknowledgement of a TRIAD of archical hypoſtaſes."* The probable meaning of Parmenides in theſe diſtinctions is commented upon at length by Cudworth, to whom I muſt refer the reader for more particular information, while I finally paſs on to the conſideration of the ideas upon this ſubject of ſome others of the more diſtinguiſhed philoſophers of Greece.

One of the moſt expreſs and clear of the ancient philoſophers on this ſubject was Numenius, a Pythagorean, who flouriſhed in the ſecond century, and who, if Euſebius rightly repreſents his ſentiments, wrote concerning Three Sovereign Deities. He makes the Second the Son of the Firſt, and, by a coarſe, but deciſive, figure of ſpeech, calls the Third Hypoſtaſis, Απογονος, *Grandſon*.†

The Trinity of Plotinus very remarkably reſembled Plato's, and conſiſted of το Εν, the One; Νους, the Mind; and Ψυχη, the Soul; and theſe he denominates τρεις αρχικας υποστασεις, three archical or principal hypoſtaſes. The Trinity of Amelius, his contemporary, we have

* Plotini, Ennead. 5, lib. i. cap. 8.

† Vide Euſebius Præp. Evang. lib ii. p. 537, and Proclus in Timæo, lib ii. p. 93.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

have clearly ſeen in a former page, was a plain Trinity of perſons, for he ſtyled them τρεις βασιλεις, three kings, and makes them all δημιυργες, creators.* Porphyry called the firſt hypoſtaſis in his Trinity, in ſingular conformity to the notion of Chriſtians, τον Πατερα, the Father; his ſecond was Νους, the Mind, like Plato's; but his third hypoſtaſis differed from Plato's and all that went before him; for, he denominated it not the Soul of the World, but a Soul ὑπερκοσμιος, above that of the World.†

There was an attempt made by Jamblichus, Proclus, and ſome of the later Platoniſts, to invalidate this venerable doctrine of Chriſtianity, by multiplying the number of the divine hypoſtaſes, and by exalting the το Αγαθον to an eminence far above the other two. Of this effort I ſhall only obſerve, that it proved as futile as it was malignant; and, having now, through a ſeries of ages, and a variety of countries, many of them very remote from each other, examined the hiſtory of both the Chriſtian and Pagan Trinities, and ſhewn the extent of this doctrine over all the oriental world, I ſhall cloſe the prolonged digreſſion with a

* Proclus, cited before in Timæo, p. 93.

† Proclus in Tim. p. 94 and 98.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

with a few reflections that naturally reſult from the ſurvey.

The firſt that forcibly ſtrikes the mind is, that this doctrine could not be the invention of Plato, becauſe it has been plainly proved, by accumulated evidence, to have exiſted in the higher Aſia, and particularly in India, a thouſand years before Plato flouriſhed; for, of that remote date are the Elephanta caverns, and the Indian hiſtory of the Mahabbarat, in which a plain triad of deity are alluded to and deſignated

Of conſequence, ſtill more palpably falſe muſt be the aſſertion that Juſtin Martyr, who had formerly been a Platoniſt, firſt imported it into the Chriſtian church, from the writings of that philoſopher, in the ſecond century. We have ſeen that, in fact, this doctrine, long before Plato flouriſhed, was admitted, but concealed, among the myſtic cabbala of the rabbies, and as undoubtedly one of the ſtrongeſt, if not the *ſtrongeſt*, of the arguments adduced in favour of the doctrine of the Trinity being known and acknowledged by the ancient rabbies, is that deduced from the evident appearance of it in the Chaldee paraphraſes, compoſed before the violent diſputes on the ſubject broke forth, I have ſelected many

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſtriking paſſages from them, which, I imagine, cannot fail to have their due weight. I ſhall not, therefore, here enlarge farther on that head, but only inſert a remark omitted before, that the famous and frequently-cited paſſage in the Pſalms, the *Lord ſaid unto my Lord*, is tranſlated in the Targum, *the Lord ſaid unto his* WORD; which, if not underſtood of the ſecond hypoſtaſis, is inexplicable nonſenſe, and can be reſolved by no idiom whatever.

It is a circumſtance not leſs aſtoniſhing than true, that the Jews ſhould admit the miracles, while they deny the divinity, of Chriſt; for, the reader has been already informed, that, unable otherwiſe to account for the power which he exerted in working thoſe miracles, the reality of which they dare not deny, they are driven to the extremity of aſſerting that thoſe miracles were wrought by means of the TETRAGRAMMATON, which he ſtole out of the Holy of Holies. Now their not denying his miracles is one great and decided proof of their having been really and publicly performed, and conſequently of his being the Meſſiah. Inſtead of that belief, however, to which impartial truth ſhould lead them, they obſtinately continue to call the crucified Jeſus the wicked Balaam, the

prophetic

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

prophetic impoſtor, who ſtole THE TETRAGRAMMATON, and to whom they impute all the ſufferings of their nation, becauſe, as Abarbanel has it, "That deceiver impiouſly called himſelf the *Son of God.*"* Hence inflamed with intolerable hatred againſt Chriſtians, they remain almoſt totally ignorant of the leading principles of the Chriſtian religion and the foundations on which it reſts. And thus long are they likely to remain, while they continue to entertain the incongruous, the ſenſual, the abſurd, conceptions, which, at this day, prevail among them, relative to the imaginary being whom they have adorned with the enſigns and authority of the *true Meſſiah.*

There was an ancient and almoſt immemorial tradition among the Jews that the world was to laſt only ſix thouſand years. They divided the ages, during which it was to continue in the following manner. Two thouſand years were to elapſe before the law took place; two thouſand were to be paſſed under the law; and two thouſand under the Meſſiah. Indeed, this ſexmillennial duration of the world was, it is probable, too much the belief of the ancient fathers, who

* See Baſnage, p. 254.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

who conceived, that, as the creation was formed in ſix days, reckoning according to that aſſertion in the Pſalms, that every day is with God as a thouſand years, and was concluded by a grand ſabbath or day of almighty reſt, ſo the world was ordained to laſt only during the revolution of ſix thouſand years.

Time rolled on in its rapid and reſiſtleſs career, and proved to them the fallacy of this ancient tradition. Still, however, their moſt celebrated rabbins continued calculating, by the courſe of the ſtars, the times of their great Meſſiah's expected advent. Repeated calculations of thoſe times, and as repeated diſappointments, have, at length, nearly plunged in deſpair the infatuated ſons of Judah. Rabbi Abraham, who, in the year 1516, had found, engraved upon a wall, a very ancient prophecy, relative to that coming, had declared that the ſame ſtar which appeared when Joſhua conquered the land of Canaan, and when Ezra brought back the people from Babylon, would again appear in the year 1529, when the Meſſiah might, for a certainty, be expected: but the prediction was by no means verified by the event, and the more recent

Talmudic

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Talmudic doctors, ſtung by this painful expoſure of their credit, pray to God that the man who now preſumes to calculate the times of the Meſſiah may burſt aſunder, and that his bones may ſwell and break. Such is their ſtrong language in the Gemara. His coming, they aſſert, is ſtill delayed on account of the unrepented ſins of the people. When this conſtellation ſhall at length manifeſt itſelf, the moſt awful prodigies in nature are to precede his deſcent. The moſt ſanguinary wars ſhall deſolate the globe; a dew of blood ſhall fall down from heaven; plague and famine ſhall ravage the earth; and the moſt venomous reptiles and the moſt ſavage monſters of the deſert are to be let looſe on mankind. The ſun itſelf ſhall be turned into darkneſs and the moon into blood, according to Joel's prophecy; but, in thirty days, ſhall recover their priſtine lightneſs. "Men, ſays the Gemara, formidable, with two heads and numerous eyes, burning like fire, ſhall come from the extremities of the earth; and a powerful and deſpotic monarch finally prevailing ſhall govern the univerſe with a rod of iron."* His throne ſhall be eſtabliſhed in Rome, (a proof *at what period* they expected the Meſſiah,) but he

* Gemara, Title Sanhedrim, fol. 52.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

he ſhall reign only nine months, when the firſt Meſſiah, *the ſon of Joſeph*, as he is called in the Talmud, ſhall appear; and, routing this tyrant with great ſlaughter, ſhall eſtabliſh a more righteous throne. This throne, though more righteous, is however to be ſcarcely leſs ſanguinary; for, in one battle, nearly two hundred thouſand combatants with their leader are to periſh. At length the great arch-angel Michael is to blow three times the trumpet of heaven: and then *the deſire of nations*, the true Meſſiah, the Son of David, is to appear with the prophet Elijah by his ſide. All the Chriſtians and infidels then living are to be annihilated at the ſecond blaſt of that trumpet. All the virtuous deceaſed of the Jews, from the time of Moſes, are to riſe from their graves, and attend the Meſſiah to the renovated Jeruſalem; which, with its temple, is to be re-built with precious ſtones. A banquet of boundleſs magnificence is to be prepared for them, which is to be adorned with a Leviathan fatted of old for this feaſt of the bleſſed; with a female Behemoth, of exquiſite flavour; and with the bird BARIUCHNE, a bird of ſuch ſtupendous magnitude, that, when its wings are expanded, the orb of the ſun is darkened. Wine, treaſured

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

red up ever ſince the creation, in the vault of Adam, is to flow in abundant ſtreams; wine, of the rich vintage that commenced before the earth became defiled and curſed; wine, the flavour and ſpirit of which is not to be decayed, but improved, by its immenſe age. Such are the conceptions, reader, and others a thouſand times more groſs, of the Jewiſh nation relative to the grand banquet to take place on the Meſſiah's appearance. Baſnage profeſſes faithfully to have detailed theſe various circumſtances from Maimonides, Abarbanel, and other celebrated rabbies, and from him I have copied the luxurious picture, to mark the corruption of their minds, and their carnal notions of thoſe future pleaſures which Chriſtians believe to be purely ſpiritual.* Can we wonder, after this, at any mutilation or depravation of paſſages in Scripture by a race ſo ſenſual and ſo depraved?

To reſume the gravity which ſo ſolemn a ſubject requires, I muſt beg permiſſion again to obſerve, that, on theſe myſterious points, which human reaſon cannot fathom, it is in vain that we make that reaſon the umpire. That finite man, however, can form no adequate conception of this great truth, by no means

* Baſnage's Hiſtory of the Jews, p. 373.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

means implies impoſſibility or contradiction in the thing itſelf. This circumſtance ariſes from the limited nature of the human faculties. It is mere ignorance; but it is an ignorance which we can never overcome. Let it ever be remembered, that Chriſtianity by no means propoſes to mankind a theological code, encumbered with no difficulties, involved in no perplexities. Its great myſterious truths are not to be ſolved by the light of nature, nor ſcanned by the boldeſt flight of human intellect. Neither the Trinity nor the incarnation can be proved, nor were intended to be proved, by philoſophical arguments. The word of God is the ſole baſis of the proofs and ſolutions of theſe ſtupendous doctrines. They are wiſely ſhaded from our view, the better to excite in us the ardour of faith, and exerciſe the virtues neceſſary to obtain the ſublime rewards which it propoſes to perſevering piety. The Almighty has been pleaſed to erect mounds and ramparts, as of old at Sinai, around the abode of his Majeſty, to ward off the dangerous curioſity of man; he hath wrapped himſelf in clouds, that we might not be conſumed by the full blaze of that glory which inveſts the eternal throne.

CHAP-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CHAPTER IV.

The Author takes a retrospective View of his Subject, and unfolds his future Plan in regard to the Indian History. He enumerates the various Doctrines and superstitious Rites of the Brahmins not yet considered; he traces the Progress of the Brahmin Candidate through the CHAR ASHERUM, *or four Degrees of Hindoo Probation; he takes an extensive View of the Mysteries of Mithras; he describes the excrutiating Severities enjoined during initiating into those Mysteries; and he concludes with an Account of the still more horrible* PENANCES *voluntarily undergone by the* DEVOTEES *of India.*

HAVING now considered the Theology of India, under the general divisions into which that comprehensive system naturally branches itself forth; having, in the first place, investigated the nature of the mystic rites, celebrated by this superstitious race in consecrated groves

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

groves and caverns; their devotion, in every age, to the Sabian ſuperſtition, and veneration immemorially paid by them to the mundane elements, but principally to the all-pervading fire; having conſidered that religion, in a phyſical, mythological, and moral, view, as well as in what points it reſembled or appeared to be connected with the Egyptian, Perſian, Grecian, and, finally, with our own more elevated ſyſtem of theology, I muſt now deſcend from more general obſervation to notice a few particulars by which it is diſtinguiſhed from every other eccleſiaſtical eſtabliſhment in the known world. A peculiar form of veſtment, and an appropriated mode of ſhaving the hair of the head and beard, have diſtinguiſhed moſt religious ſects: but where in ancient hiſtory do we find a race ſo infatuated as to ſuſpend themſelves aloft in cages upon trees conſidered ſacred, that they might not be infected by *touching the polluted earth*, refuſing all ſuſtenance, but ſuch as may keep the pulſe of life juſt beating; or hanging aloft upon tenter-hooks, and voluntarily bearing inexpreſſible agonies; ſometimes thruſting themſelves by hundreds under the wheels of immenſe machines that carry about their unconſcious gods, where they are inſtantly

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

inſtantly cruſhed to atoms; and, at other times, hurling themſelves from precipices of ſtupendous height; now ſtanding up to their necks in rivers, till rapacious alligators come and devour them; now burying themſelves in ſnow till frozen to death; meaſuring with their naked bodies, trailed over burning ſand, the ground lying between one pagoda and another, diſtant perhaps many leagues, or bracing, with fixed eyes, the ardor of a meridian ſun between the tropics; and all this in the tranſporting hope of immediately tranſmigrating into paradiſe. Where do we ſee an otherwiſe-poliſhed nation ſtaining their faces according to their different religious caſts, and, as I am inclined to believe, according to the imagined colour of the planets, with long ſtrokes of ſaffron and vermilion; although ſprung from one common head, yet divided into innumerable caſts, each ſeparated from the other by an eternal barrier; and all uniting to ſhun, as death, the contaminating intercourſe of ſtrangers. To detail theſe and many other curious particulars, relative to the brahmin and yogee penitents, will be the buſineſs of this laſt and concluding chapter of the Indian Theology.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

When, in the preceding chapter, I contended that the Indian Triad of Deity was (what I firmly belive that Triad to be) *the corruption of a nobler doctrine*, and when I combated the idea of Seeva being the DESTROYING POWER, on the ground that their syſtem of philoſophical theology allows not of the deſtruction of any object in nature, I by no means intended to convey an idea that the Indians are not impreſſed with the moſt awful conceptions of God the Avenger. The dreadful catalogue of penances, enumerated above, and voluntarily endured to avert that vengeance, inconteſtably proves the exiſtence of thoſe conceptions in their minds; and the religious rites, at preſent in practice among them, demonſtrate that they conſider Seeva as the delegated miniſter of the Almighty vengeance. On the ſubject of theſe and other *apparent* contradictions in the courſe of this diſſertation, I beg permiſſion to offer one general, and not, I truſt, inadequate, apology.

On a ſubject ſo extenſive and ſo complex as the ANCIENT RELIGION OF INDIA, a religion ſo involved in the fables of mythology, ſo darkened by the deepeſt ſhades of ſuperſtition, and in the inveſtigation of which, ſuch an

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

an ample ſcope muſt neceſſarily be allowed to opinion and conjecture, an exact arrangement of the various matter conſtantly riſing for inveſtigation could not always be preſerved, nor unimpeachable accuracy of delineation be always expected. If, however, I have, in one page, repreſented the Indian religion as mild and benevolent, and, in another, as ſanguinary and terrible, the inconſiſtency is not to be imputed to me, but to that religion itſelf, which has, in different ages, and under varying circumſtances, altered her feature, her voice, and her geſture. Upon this account it is, that ſhe preſents to the inquirer a two-fold, or rather multi-fold, aſpect; bearing alternately the ſmile of beauty and complacency, and the frown of horror and deformity. At one time arrayed in all the giant terrors of ſuperſtition, ſhe appears, like a ſable and vindictive DÆMON from NARAKA, to ſtalk in deſolating fury over the continent of India, brandiſhing an uplifted ſcourge, and clanking an iron chain; while, after her, are borne a band of famiſhed YOGEES ſtretched on the wheels of torture, and languiſhing in various attitudes of penance. Her tone is high and menacing, her footſteps are marked with blood, and her edicts are ſtamped with

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the characters of death. At another time, she wears the similitude of a beautiful and radiant CHERUB from HEAVEN, bearing on her persuasive lips the accents of pardon and peace, and on her silken wings benefaction and blessing. Now, reserved and stately, she delights in pompous sacrifices and splendid oblations: she exults to see her altars decorated with brocade, and her images glittering with jewels; a numerous train of priests, gorgeously arrayed, officiating in her temples, and wafting around, from golden censers, the richest odours of the East. Again she assumes a rustic garb, and arrays her aspect in festive smiles: she mingles in the jocund train of dancing girls that surround her altar, and will accept none but the simplest oblations; fruits, flowers, and honey. This difference of religious feature is of a nature consonant with the division of the HINDOOS, noticed before, into two grand sects; that of VEESHNU, and that of SEEVA;—and it may in part be accounted for by the different character of the patron-deities; the one, a mild and *preserving*, the other, to adopt the language and sentiments of the brahmins, a fierce, vindictive, and *destroying*, deity!

But

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

But whence originally aroſe this aſtoniſhing contrariety of ſentiment, this diametrical oppoſition of character, as wide aſunder as earth from heaven, between the two great ſects of India? Whence came that diviſion itſelf, if, in reality, the Indians derived their deſcent from ONE COMMON ANCESTOR, and are univerſally bound by the laws of ONE GREAT LEGISLATOR? We have from the authentic, the incontrovertible, evidence of Mr. Orme, in one page, delineated the gentle Hindoo ſhuddering at the ſight of blood,* and, upon that account, though ſkilled in all other branches of the medical ſcience, totally ignorant of anatomical diſſection; and we have, in another, from the equally incontrovertible evidence of Sir William Jones and Mr. Wilkins, independently of ancient claſſical authority, repreſented them as *profuſely ſhedding* the blood of *men*, *bulls*, and *horſes*, in ſacrifice. Nay, even at this day, certain tribes of the ferocious race of Mahrattas are more than ſuſpected of ſecretly cheriſhing a number of human victims, the moſt remarkable for perſonal beauty that can poſſibly be obtained, and generally in the full vigour and bloom of youth, for the rites

* See before, in page 181 of this Volume.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of the ALTAR; of fattening them like the ſtall-fed oxen for ſlaughter: and, on grand ſolemnities of feſtivity or grief, of actually offering up thoſe unhappy victims to their gloomy goddeſs in all the pomp of that tremendous ſacrifice.*

With diffidence natural to an author of uneſtabliſhed character, who feels himſelf advancing upon dangerous and diſputable ground, and yet engaged in the diſcuſſion of a variety of topics, equally important and intereſting, I have hitherto refrained from diſcloſing to the reader my real ſentiments on ſo abſtruſe a ſubject, and from unfolding a ſyſtem, of which the novelty might ſubject me to the charge of preſumption, and the precarioufneſs of it to the cenſures of critical ſeverity. At the hazard of being at once accounted inconſiſtent in my aſſertion, and incompetent to the diſcharge of that high hiſtoric function which I have perhaps too raſhly adventured

* An intelligent gentleman, who reſided ſome years in India, related this circumſtance to me, and told me, I might depend upon it for a FACT. Another gentleman, who filled a reſpectable civil office in one of our ſettlements, writes me word, that one morning, while he was attending the duties of his ſtation, a decapitated child was diſcovered at the door of a celebrated pagoda. On inquiry, it was found to be a ſacrifice to avert ſome dreaded evil, and the father was the executioner.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ventured upon, throughout this diſſertation, I have endeavoured, in various ways, and by ſuppoſitions, none of which, I am convinced, could appear by any means abſolutely ſatisfactory or concluſive to a ſenſible reflecting mind, to account for the numerous contradictions pointed out, as well in the VEDAS themſelves, as in the principles and practices of the BRAHMINS, and intended to reſerve the final attempt to reſolve the difficulty, till I ſhould have reached that period of the early Hindoo hiſtory, when I knew an opportunity would offer for a complete developement of the plan, which I own, to myſelf, has ever appeared both plauſible and defenſible. My reaſons for adopting it will be given at large in their proper place; and it is for the ſake of perſpicuity alone, during the remaining, and otherwiſe inexplicable, pages of the theological diſſertation, that I ſhall in this chapter briefly ſubmit the outlines to the candid conſideration of my readers.

It is, however, previouſly neceſſary that we ſhould enter and more minutely explore the internal regions and decorations of thoſe temples, an account of the external conſtruction of which engroſſed the ſecond chapter of the Brahmin Theology. The Indians having bro-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ken their grand triad into three ſeparate deities, it remains that we conſider the worſhip paid, at the preſent day, to each; their peculiar rites, the ſacred utenſils made uſe of, and the different oblations performed, in their reſpective temples. Thus will this curious ſubject, ſo far as it is yet known, be fully before the reader, and this final chapter of it conclude to his entire ſatisfaction, when he is aſſured that nothing important, on a topic ſo intereſting, has been omitted. Before it cloſes, however, an aſtoniſhing and ſtupendous ſcene will be unveiled to his view, ſuch as no country beſide ever witneſſed, and no religion ever yet diſplayed to the contemplation of the philoſopher.

In page 352 of the ſecond chapter of the Indian Theology, we left an innumerable multitude aſſembled, at ſun-riſe, before the door of a great pagoda, who, after having bathed in the tank of ablution below, and left their ſandals on its margin, impatiently awaited the unfolding of thoſe doors by the miniſtering brahmins. Before they can enter, however, another indiſpenſable ceremony takes place, which can only be performed by the hand of a brahmin, and that is, the impreſſing of their foreheads with THE TILUK, or mark of

different

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

different colours, as they may belong either to the ſect of Veeſhnu or Seeva. If the temple be that of Veeſhnu, their foreheads are marked with a longitudinal line, and the colour uſed is vermilion; if it be the temple of Seeva, they are marked with a parallel line, and the colour uſed is turmeric, or ſaffron. But theſe two grand ſects being again ſubdivided into numerous claſſes, both the ſize and the ſhape of the TILUK are varied in proportion to their ſuperior or inferior rank. In regard to the TILUK, I muſt obſerve, that it was a cuſtom of very ancient date in Aſia to mark their ſervants in the forehead. It is alluded to in Ezekiel ix. 4: where the Almighty commands his angel *to go through the city, and* SET A MARK ON THE FOREHEADS *of the men*, (his ſervants, the faithful,) *who ſighed for the abominations committed in the midſt thereof.** The ſame idea again occurs in the Revelations, vii. 31. *Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the* SERVANTS OF OUR GOD IN THEIR FOREHEADS. With reſpect to the colour with which the Hindoos are marked, I cannot but conſider this rite as a remnant of the old Sabian ſuperſtition, in which, the

* Conſult Lowth and other commentators on this curious text.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the reader has been informed, the Chaldæan devotees painted their idols according to the colour of the planet or ſtar adored: and it ſeems to be no more than right that the ſervant of the deity ſhould bear the ſame mark and be diſtinguiſhed by the ſame colour with which that deity was deſignated. In fact, all the idols of the Indian pagodas are at this day gaudily painted; and that paint is renovated by the prieſt, whenſoever he renews his devotion; for, ſpeaking of the private pooja or worſhip of the Indians in their houſes, Mr. Crauford, to whoſe account, with that of M. Sonnerat and Mr. Forſter's, I am principally indebted for this detail of the minuter ceremonies of the brahmins, informs us, that the brahmin who performs the ceremony, occaſionally ringing the bell and blowing the changue, "gives the TILUK, or mark on the forehead, to the idol, by dipping his right thumb in a mixture prepared for the purpoſe."* Indeed, Hamilton, giving us an account of the great ſtone idol of Jaggernaut, after ſaying he had two rich diamonds near the top to repreſent eyes, adds, that his noſe and mouth were painted with vermilion; a proof that the Jaggernaut pagoda was erected to Veeſhnu.

* Sketches, vol. i. p. 231.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Veeſhnu. I have no doubt that, originally, this mark was the mark of the hermetic croſs, that celebrated ſymbol in all the Gentile world, and, for reaſons which will hereafter be unfolded, I heartily agree with Lowth, that the paſſage, above-cited from Ezekiel, originally ſtood in the Septuagint, not το σημειον, *a mark*; but Ταυ σημειον, THE MARK TAU, or great T. Let us now enter the pagoda with the devout and purified Hindoo, and ſee him his pay obeiſance to the Deity through the ſymbols that repreſent him.

Involved in darkneſs, ſcarcely leſs than the ſubterraneous caverns before-deſcribed, from having only one low door for the entrance, and filled with the moſt diſguſting effluvia, ariſing from the ſtench of lamps kept continually burning, and the oil uſed in the ſacrifices, the Indian pagoda exhibits, on the firſt entrance, the appearance of a polluted dungeon, whoſe walls are covered with animals, monſtrous in ſhape and terrible in aſpect. Theſe, it was before obſerved, are ſymbolical repreſentations of the attributes of the Deity; his WISDOM being repreſented by a circle of heads; his STRENGTH, by the elephant; his GLORY, by horns, imitative of the ſolar ray; his CREATIVE POWER, by the male of animals

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

animals of a prolific kind, as the bull or goat; his BENEVOLENCE, by the ſacred cow, whoſe milk nouriſhes the gentle Hindoo; while the combination of theſe animals or parts of animals were intended to deſignate his united wiſdom, power, glory, and benevolence. Degrading, I obſerved, to the divine nature as theſe repreſentations appear to be, and as they really are, they are only ſuch as might be expected from a race ſo deeply involved in phyſical reſearches as the Indian nation is known immemorially to have been; whoſe brahmins, while they acknowledge the ſupreme Deity to have occaſionally deſcended from heaven, and inveſted himſelf with a human, and even a beſtial, form, have themſelves opened a wide field for the allegorical deſigns which decorate their pagodas.

But, independently of theſe animal-figures, the ſymbols of the divine attributes, all the three great deities of India having wives, as, for inſtance, Brahma being married to Sereſwati, Veeſhnu to Lacſhmi, and Seeva to Bhavani; and theſe wives, reſpectively producing a numerous offspring, is the occaſion of their temples being filled with a thouſand ſubordinate divinities, whoſe names and functions it would be an endleſs labour to repeat.

The

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The hiſtory of many of theſe mythological perſonages may be found in Sir William Jones's Diſſertation in the Aſiatic Reſearches on the gods of Greece, Italy, and India; and in the publication of M. Sonnerat. I ſhall ſtill adhere to the great outlines only of the Hindoo faith, and principally confine myſelf to an account of the rites paid to the great triad collectively or ſeparately. It is a circumſtance equally curious as true, that there at this day exiſts throughout Hindoſtan ſcarcely any one temple ſacred to Brahma, in his individual character of Creator; nor, though in honour of Veeſhnu and Seeva numerous feſtivals croud the Hindoo almanac, is one day peculiarly conſecrated to Brahma. The brahmins alone, in memorial of their original deſcent from Brahma, every morning at ſunriſe perform to his honour the ceremony of Sandivane, or ablution in the Ganges, or ſome ſacred tank. In all other reſpects, his functions and worſhip ſeem to be abſorbed in that of Veeſhnu, in whoſe temples he is ſculptured with four heads and four arms. The four heads, as often before explained, are ſymbols of the four elements and four quarters of the world. Some authors aſſert, they are alluſive to the four VEDAS; but

that

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

that is impoſſible, ſince, originally, there were but three of thoſe ſacred books. In one of the four hands Brahma holds a CIRCLE, the myſtic emblem of eternity; in another, FIRE, the juſt emblem of power pervading to the centre of that world which he made. With the two others he writes on OLLES, or Indian palm-leaves, poſſibly in token of his having given the Hindoos the grand code of their theology, as Menu, who by Sonnerat is too often confounded with this perſonage, imparted to them the code of their laws. I ſhall not inſult the reader's underſtanding with a ridiculous tale, told by M. Sonnerat concerning the reaſon of this general neglect and degradation of Brahma, the ſupreme Creator.* With theſe mythologic details let the prieſts of India amuſe their deluded followers. Such, however, being the fact, let us endeavour to explain the myſtery in the beſt manner we can, and I humbly propoſe the following query for the ſolution of it. Do not the Hindoos mean to intimate, that the great work of creation being completed, and every thing ſet in order and motion by the Almighty

* See Sonnerat's Voyages, vol. i. p. 51, in which Brahma is degraded into a pedeſtal to ſupport his fellow-deities, Veeſhnu and Seeva.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ty CREATIVE FIAT, the regulation and management of the world thus formed naturally devolved upon the PRESERVER?

The pagodas, conſecrated either to the one or the other of theſe latter deities, are invariably adorned with two ſtatues of the god, one without the temple, to which the people themſelves preſent their offerings; the other, more ſacred and richly arrayed with cloth of gold and jewels, tenants the inmoſt ſanctuary, and can only be approached by the officiating brahmin. Theſe images are generally made of ſtone or copper, painted and gilt; ſome are of ſolid gold, but few or none of ſilver. They had, formerly, for eyes, rich gems, rubies, or emeralds, but Mohammedan and European avarice united have obſcured thoſe more brilliant luminaries, and glaſs ones have been ſubſtituted in their place. Tavernier tells a curious ſtory of a certain goldſmith; who, ſecreting himſelf in the great pagoda of Jaggernaut, robbed the idol of one of his envied eyes. The ſtory is exceedingly doubtful, however the thief was not permitted by indignant Veeſhnu long to enjoy a treaſure obtained by ſuch tremendous ſacrilege; for, when the brahmin opened the door the enſuing morning, and he attempted to go out of the pago-

da,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

da, he was ſtruck with death at the very threſhold, when the ſtolen jewel was found upon him. Tavernier adds, that no goldſmith, nor can we wonder at it, was ever after ſuffered to enter that holy pagoda.*

Veeſhnu is variouſly repreſented in his temples according to the different characters aſſumed by him in his avatars or deſcents, but more generally by a human form with four arms. In one of his hands he bears a certain ſhell or CHANQUE, as they denominate it on the Coromandel coaſt. It is the holy ſhell uſed in the rites of public worſhip, and its nine valves or foldings allude to his nine incarnations. Another bears the radiant CHACRA, deſcribed before, as inſtinct with life; a third graſps, ſometimes a drawn ſword, like that engraved in the plate of the Matſya Avatar; and ſometimes a mace, or ſceptre, broad and ponderous at the extremity, but tapering where the hand holds it. The fourth is unoccupied, and ready to aſſiſt thoſe who call for the aſſiſtance of the heavenly *preſerver*. Near him is conſtantly pourtrayed his GARUDI, or ſwift-winged bird, on which, in theſe benevolent expeditions, he is wafted through the air.† According to M. Sonnerat, it is the

* Indian Travels, book iii. chap ix. London, folio edit.

† Voyages, vol. i p. 39.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the eagle of Pondicherry, or the Briſſon; he deſcribes its head and neck as white, and the reſt of the body as of a duſky red colour. Theſe birds are conſidered by the brahmins as ſacred, and are fed by them at ſtated periods, when the prieſts of Veeſhnu ſummon them to their repaſt by the ſound of two plates of copper ſtruck againſt each other. There can ſcarcely be a doubt, as before-intimated, that Veeſhnu, with his chacra and garudi, gave to the mythologiſts of Greece their Jupiter Tonans and his thunder-bearing eagle; whom, during the early commercial intercourſe that ſubſiſted between them, they might have ſeen thus deſignated in the Indian temples. I defer any particular account of the nine incarnations of Veeſhnu, till the ancient hiſtory of India ſhall commence, of which they form a very large and intereſting portion. It is ſufficient in this place to obſerve, that thoſe incarnations — it is with reluctance I uſe the word, but there is no other that can convey my meaning, and it is uſed by Sir William Jones, and many other writers, who retain for the Chriſtian doctrines the profoundeſt veneration — repreſent the Deity, deſcending in a human ſhape, either to accompliſh certain awful and important events, as, in the inſtance of the

 three

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

three firſt: to confound blaſpheming vice, to ſubvert gigantic tyranny, and to avenge oppreſſed innocence, as in the five following: or, finally, as in the ninth, to eſtabliſh a glorious ſyſtem of benevolent inſtitutions upon the ruins of a gloomy and ſanguinary ſuperſtition. Theſe, ſurely, are noble actions; theſe are worthy of a god; and it is principally to theſe different deſcents of Veeſhnu, and for ſuch illuſtrious purpoſes, that all the allegorical ſculpture and paintings of India have reference. The religion, therefore, of the Veeſhnu ſect is, as already has been obſerved, of a chearful and ſocial nature; their's is the feſtive ſong, the ſprightly dance, and the reſounding cymbal: libations of milk and honey flow upon his altars; the gayeſt garlands decorate his ſtatues; aromatic woods eternally burn before him; and the richeſt gums of the Eaſt diſperſe fragrance through the temples of THE PRESERVER.

Diametrically oppoſite to all this is the ſombrous ſuperſtition of the relentleſs Seeva; a ſuperſtition darkened by gloomy terrors and enſanguined by excruciating penances. Seeva, however, is differently repreſented, according as the temple is conſecrated to him in his avenging or in his re-productive capacity. I

ſhall

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſhall for the preſent conſider him in the former character, in which he is portrayed with a fierce and menacing aſpect; his features are diſtorted, and his tongue is protruded from his mouth. He bears in his hand a trident, by whoſe three tines is ſymbolized FIRE, that deſtroys all things.

On this ſubject I cannot forbear remarking, that it appears to me, in the courſe of theſe inquiries, that a ſpecies of ſuperſtition, very diſſimilar in feature from that which prevailed on the ſhores of the peninſula of India, ſeems very early to have flouriſhed in the remote and lofty regions of Upper Hindoſtan. It was a religion that delighted not in the ſprightly notes of the tabor, nor was ſoothed with the melodious warbling of the dancing ſyrens of the pagoda. It was a religion of gloom and melancholy, that loved to act its unſocial rites in the ſolemn receſſes of the deep foreſt, under the covert of the night, and by the pale light of Chandra, the conſcious moon, that bore witneſs to the nocturnal orgies of the ſequeſtered and penitentiary Saivites. Indeed it can by no means be an object of wonder to any reader of reflection, who has travelled through the entertaining volume of Bernier to the ſecluded valley of Caſhmire, a

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

valley ſurrounded with mountains, the moſt ſtupendous in height and the moſt rugged in form, from whoſe lofty ſteeps a thouſand cataracts on every ſide ruſh down into the peaceful boſom of that valley, that the mind of the Hindoo, intimidated by the grand and majeſtic objects with which he is encircled, ſhould be the ſport of ſuperſtitious terrors. The whole range of mountains, in moſt places, covered with eternal ſnow, that ſkirt Hindoſtan to the North, and riſe one above the other in a ſtyle of horrid grandeur; and the vaſt and dreary deſerts of Sirinagur, through the long extent of which the Ganges winds in its paſſage to Lower India; the impenetrable foreſts that in ſome places clothe thoſe mountains, deepening the ſhadow thrown by them into the ſubjacent plains, and the ſteep abrupt denuded rocks that have braved the fury of every ſtorm ſince the deluge; all together form a contraſt, at which human nature may well ſhudder, and by which human fortitude may be well ſtaggered. Theſe regions were a proper reſidence for the auſtere ſect of the Saivites: men, accuſtomed to ſuch gloomy objects, view religion and every other object through a falſe medium; the Deity is inveſted with the darkneſs which enwraps his

works:

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

works: they ſee him only in his dreadful attributes, they perpetually hear his awful voice in the thunder, and contemplate him only in the ſtorm that howls above them. They haſten, therefore, to propitiate him by unexampled ſeverities, and they deluge his altars with ſacrificial blood.

The inveſtigation of this very curious, though unpleaſing, ſubject, which I am about to conſider, the detail of theſe penitentiary ſufferings and voluntary ſacrifices, inſtituted by timid ſuperſtition in the earlieſt ages of the world, opens a ſcene at once novel and intereſting. So deep, however, in the abyſs of time runs back the period to which I allude, ſo thick a veil hath oblivion diffuſed over the events of that diſtant æra, that, at the preſent moment, I can ſcarcely collect any poſitive or connected intelligence relative to the nature of thoſe myſterious orgies, or the exact place of their celebration. It is evident, however, from the Ayeen Akbery and the Hiſtory of Feriſhtah, that both *ſerpents* (that moſt ancient ſymbol of the Deity in Egypt, to whoſe body, in their myſterious hieroglyphics, they added the head of the ſharp-ſighted hawk, to denote his all-obſerving vigilance in the government of the world) and *ſacred*

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

fountains were immemorially holden throughout Caſhmire in the profoundeſt veneration. In a paſſage, cited before, it has been evinced, that in no leſs than 700 places of that province ſculptured figures of ſerpents were worſhipped; and that, at KEHROW, in the ſame province, 360 fountains, the number of the days of the ancient year, before it was reformed by more accurate calculations, were ſacred to the MOON. As the moon is thus particularly mentioned, under the ſerpentine figure they probably adored the SUN; but ſince we read, in the ſame page of the Ayeen Akbery, that few venomous reptiles are to be found in the Subah, it is evident that they muſt have derived the ſuperſtition from ſome other country.* I am not, however, inclined to deduce it from any connection with Egypt, ſince the whole of this diſſertation tends to give the palm of originality to India rather than to Egypt, but from that country where the orbs of heaven, and the great ſerpent OB, or Python, were firſt venerated;† and where, according to Stanley on the Chaldaic philoſophy, the whole ſyſtem, both of morals and phyſics, was explained by perpetual

* Ayeen Akbery, vol. ii. p. 154.

† See Stanley, upon the Chaldaic philoſophy.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tual alluſions to *fountains*, imaginary or material, whoſe ſtreams, like thoſe of the Hebrew Sephiroth, were repreſented flowing into one another, and from whoſe mingled influences reſults the harmony both of the immaterial and material world.

Caſhmire, which has been often called the terreſtrial paradiſe, may indeed be juſtly denominated the *holy land of ſuperſtition*. In the Ayeen Akbery, forty-five places are ſtated to be dedicated to MAHADEO, ſixty-four to VEESHNU, twenty-two to DURGA, and only three to BRAHMA. Many idolatrous temples alſo of brick or ſtone are ſaid to be in Caſhmire, of ſtupendous magnitude, and of unfathomable antiquity; ſome of them yet perfect, but many in ruins. Speaking of one of theſe near Bereng, the Perſian hiſtorian ſays, "In the centre of the reſervoir is an idol-temple of ſtone, a beautiful fabric. At this place, the devotees ſurround themſelves with fire till they are reduced to aſhes, imagining they are, by this act, pleaſing the Deity."* In the ſame book, the cataract of Wiffy is particularized, which falls from the enormous altitude of 200 ells, with a noiſe that inſpires awe and aſtoniſhment, and down which the

* Ayeen Akbery, vol. ii. p. 158.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

devout Hindoos frequently precipitate themſelves, thinking, again obſerves Abul Fazil, that, by thus ending their lives, they inſure to themſelves reward in another life. Thus again are we led back by inſenſible degrees to the Metempſychoſis, which, in fact, may be conſidered as the leading principle in the religion of India; a principle that at once fires the hopes of the virtuous, and alarms, with unutterable terrors, the ſouls of the guilty.

To the powerful influence over the mind of accidental ſituations, dreary and romantic as thoſe above-deſcribed, preſenting to view the moſt awful, and even terrifying, proſpects in nature, much may be aſcribed; and it is not to be wondered at, if, amidſt ſuch ſcenes, a religion of gloom and melancholy ſhould be engendered and cheriſhed. Since, however, the ſame ſevere rites are practiſed (though leſs extenſively, and generally) in regions of Hindoſtan, very remote from the foreſt of Gandharvas, in the ſnowy mountains of Heemacot, or Imaus, on plains where the ſun for ever ſhines, and all nature looks ſmiling and gay, we muſt penetrate to a deeper ſource for the origin of this amazing difference between the feſtive rites of Veeſhnu and the ſombrous

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

brous and blood-ſtained orgies of Seeva; we muſt explore the page of ſacred hiſtory, and endeavour to trace out ſome primæval fountain whence the malady has flowed, and corrupted more than one half of a mighty nation. To ſolve the difficulty, we need not go to that remote period when the firſt murderer of the human race ſlew an amiable and unoffending brother. In the earlieſt events of the poſt-diluvian ages, and in the adverſe principles of Shem and Ham, we ſhall find the baneful, and what I cannot avoid calling the *true*, ſource of this diſtinction of the Indians into two grand ſects, each bearing a deadly and implacable hatred to each other, inſomuch, that when a follower of Veeſhnu meets one of the ſect of Seeva, he thinks himſelf polluted, and flies to ſome rite of purification for releaſe from the foul ſtain. The colours of theſe two deities are as oppoſite as their opinions, for Veeſhnu, in the pagodas, is painted blue, while Seeva is white. Brahma differs from both, being painted of a red colour.

Having referred back to thoſe grand events that neceſſarily form the baſis of all ancient hiſtory, however unfaſhionable it may be with certain writers of a ſceptical claſs to conſider

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſider them as ſuch, I ſhall now as conciſely as poſſible unfold to the reader the plan upon which I have ventured to proceed in the arduous undertaking of writing the ancient hiſtory of a country, whoſe annals are ſo deeply involved in allegory and fable as thoſe of India. He will not conſider the detail as entirely digreſſive, ſince the ancient religion and the ancient hiſtory of India are connected by an inſeparable chain; many of the moſt venerated divinities of India being only their earlieſt ſovereigns deified.

The aſtoniſhing population of the Indians as well as of the Chineſe, their great advance in civilization, and their cultivation of the ſciences, at the moſt early periods which hiſtory records, offered to the hiſtorian, at his very outſet, a difficulty ſo irreconcileable to the chronology of the Bible, that ſome intelligent writers have extended the Scripture-term ARARAT, upon the ſummit of which mountain the ark of NOAH is ſaid to have reſted, to that whole range of mountains which runs acroſs Aſia; and have maintained, that the ſaid ark reſted, not in Armenia, but on the Indian Caucaſus, or one of the mountains to the North of India. In theſe Indian regions, according

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

cording to RALEIGH,* but, in China, according to SHUCKFORD,† the virtuous patriarch planted the vine, and eſtabliſhed the firſt happy poſt-diluvian kingdom. Here, they aſſert, during the extended and peaceful reign of that great patriarch, the renovated genius of man had ample time and opportunity to improve and expand itſelf: here virtue exulted in the foſtering ſmile of a pious ſovereign, and ſcience ſhot up vigorouſly beneath the protecting wing of power, inveſted at once with the PATERNAL, the PATRIARCHAL, and the REGAL, authority. The arguments, however, which have been adduced by theſe writers, in favour of their darling hypotheſis, and which I ſhall faithfully preſent to the reader in my Hiſtory, are ſpecious, but not ſolid; ingenious, but not convincing. If they poſſeſſed ſtill greater ſpeciouſneſs and ſtill more refined ingenuity, they would be totally inadmiſſable, ſince they oppoſe the tenor of that Sacred Book, by which all Chriſtians are bound to regulate their belief, ſince they are repugnant to the whole ſtream of tradition, and ſince they are

* Conſult Sir Walter Raleigh's Hiſtory of the World, book i. chap. vii. p. 74, ed. folio, 1677.

† See Shuckford's Connection of the ſacred and profane Hiſtory, vol. i. p. 101, ed. oct. 1728.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

are made in direct contradiction to an infinite variety of evidence, engraved on the medals and monuments of Asia, of undoubted authenticity and of the most venerable antiquity. The system which I have to propose, and which, from a few fragments in ancient writers I shall, in the Indian history, endeavour to establish, by no means opposes Scripture, violates probability, or outrages common sense and received tradition. It reaches nearly the same end and establishes facts nearly similar, without referring to such harsh and improbable means: and, if it does not allow that extended point of latitude to the claims to remote antiquity of the Hindoo nation, which the former hypothesis does, in point of date, yet it falls only about a century short of that hypothesis. In fact, it nearly ascends to the utmost point of all genuine chronology in India, the commencement of the CALI YUG, or present age of the world's duration.

For the outlines of the system which I have adopted, I profess myself indebted to the profound investigation of Mr. BRYANT, concerning the migration and dispersion of nations. Throughout that most elaborate performance, I have endeavoured to avail myself

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſelf of many uſeful and important hints, which the SOLID JUDGEMENT and DEEP ERUDITION of the author, when unwarped by a *brilliant fancy*, enable him to afford the hiſtorian. From arguments which I ſhall hereafter endeavour to extend and amplify, Mr. BRYANT inſiſts upon a migration of the ſeveral branches of the great family that ſurvived the deluge, LONG ANTECEDENT to the confuſion of tongues at Babel, and the conſequent ſuppoſed diſperſion of all mankind. That migration, he labours to demonſtrate, took place, not from the plain of Shinar, but from the region of Ararat, where the ark reſted. He contends, that neither the confuſion of tongues nor the diſperſion itſelf was *univerſal*, but would confine thoſe two circumſtances to the daring and rebellious race, who were engaged in the erection of that ſtupendous monument of human ambition and folly, the tower of Babel. His arguments are particularly forcible on that point, ſo truly important, if indeed that point can be eſtabliſhed on a ſolid baſis in an hiſtorical inquiry like the preſent, concerning the antiquity and diſputed priority of the different Aſiatic nations: ſome authors contending for the ſuperior antiquity of the Scythians or Tartars, ſome

for

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

for the Chineſe, and others for the Indians. Mr. Bryant's idea is that by the term *confounding the language*, we ought to underſtand merely the confounding of the *lip*, or mode of pronunciation; and this labial failure he afterwards explains, by deſcribing it as an utter inability to ſpeak clearly and intelligibly, an incapacity to articulate their words.*

With reſpect to the aſſerted diſperſion of the human race from that ſpot over *the whole earth*, he avers from authorities, which I muſt alſo hereafter adduce, with ſome additional obſervations of an Indian kind, and relative to the Sanſcreet annals, that the Hebrew word COL ARETZ, tranſlated, *the whole earth*, will likewiſe bear a very different tranſlation: that the word COL is often uſed in the ſenſe of *every*, and that ARETZ, though frequently meant to expreſs *the earth*, occurs continually in the Old Teſtament, in the ſignification of *land*, or *province*; as in the remarkable and pertinent inſtance of Aretz Shinar, the land of Shinar; Aretz Canaan, the land of Canaan; Aretz Cuſh, the land of Cuſh; and, he obſerves, the pſalmiſt uſes both the terms preciſely in the ſenſe here attributed to them. *Their ſound is gone out*

* Analyſis of Ancient Mythology, vol. iii. p. 31.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

out into every land; Col Aretz, in omnem terram.*

When I first commenced this undertaking, I ingenuously acknowledge that the *expensive* volumes of Mr. Bryant were not in my possession; and when I was at Oxford, I had but cursorily inspected that learned work. Convinced, however, that the pure primæval theology of India, as described by Sir William Jones, and as, throughout this dissertation, faithfully represented by myself, could only be derived from the genuine unadulterated principles that distinguished the virtuous line of SHEM, yet staggered by the universal prevalence in India, as well in ancient as in modern periods, of the gross and multiform idolatry of HAM, I remained for a long time involved in the deepest suspence and in the most painful perplexity. The farther I advanced in these Indian researches, the more striking appeared the contrast; the wider and more irreconcileable the difference. Educated, however, in principles that taught me to look to Chaldæa as to the PARENT-COUNTRY of the world, the nurse of rising arts, and the fountain whence human knowledge has

* Psalm xix. verse 4.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

has flowed by various channels through all the kingdoms of the earth; at the ſame time confounded by the authenticated accounts, which have, within theſe few years, been imported into Europe, of the great proficiency of the Indians in the nobleſt and moſt abſtruſe ſciences, when the greateſt part of Aſia had ſcarcely even emerged from barbariſm, and when all Europe lay buried in intellectual darkneſs, I was juſt on the point of throwing away my pen, and giving up at leaſt *the ancient hiſtory of India*, as involved in inextricable difficulties. The ſacred records were ſilent about their origin; ſuch accounts of them as were to be found in the beſt writers of antiquity, relative to their ancient hiſtory, were often in the higheſt degree romantic, and always unſatisfactory. All that the writers of the Univerſal Hiſtory have related of the hiſtory of ancient India is included in a few pages, and this portion of that voluminous work, from their conſulting only the relations of the hiſtorians of Greece and Rome, who knew very little about them, is extremely defective. With few aids, therefore, from claſſical books, to aſſiſt me in this laborious diſquiſition concerning their antiquities, with little light to direct uncertain

conjecture,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

conjecture, and with little patronage, at firſt, to animate exertion, I ſhould have laid by my pen in deſpair, but for the accidental attainment and reviſion, when nearly half this diſſertation was printed off, of the Analyſis of Ancient Mythology. As I was determined t advance no farther in a hiſtory, which in ſome parts had a ſeeming tendency to throw oblique reflections on the credit of the Moſaic ſyſtem of theology, — that ſublime ſyſtem, which both inclination and profeſſion made me anxious to ſupport, unleſs I ſhould be fully able to obviate thoſe reflections, nothing could be more highly ſatisfactory to me, than to find the grand opening which the hypotheſis, on which the Analyſis was formed, unfolded towards the elucidation of ſo dark a ſubject, and that too in the third volume, a part of the work where ſerious hiſtory commences, where the conjectures of mythology are ſuperſeded by the well-atteſted evidence of fact, and the aſſertions of the ſacred volume of truth are corroborated by incontrovertible teſtimonies from profane authors.

Following the line marked out by Mr. Bryant, I contend, that the firſt migration of mankind from Ararat took place about a century after the appulſe of the ark at BARIS,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

by which time, ſucceſſive ſuns and winds, alternately exerting their force, might have rendered the earth ſufficiently dry for the accompliſhment of ſo diſtant a journey; that either NOAH himſelf, whoſe name is ſo clearly recognized in India by the Sanſcreet appellative of MENU, (and it is remarkable that the Arabians at this day diſtinguiſh, as the Hebrews undoubtedly did, the patriarch by the name of NUH,) or, if not Noah himſelf, ſome deſcendant of Shem, gradually led on the firſt colony, increaſing as they journeyed eaſtward through Perſia, to the weſtern frontiers of India; that the firſt capital was Brahminabad, the city of Brahma, or the Great City, to the magnitude and extent of which capital, the ancient records and tradition of India bear ſuch repeated teſtimony; and that the ſecond great inhabited city, equally celebrated in the moſt ancient Hindoo annals, was Haſtinapoor, where Creeſhna appeared, and in the neighbourhood of which, afterwards, was fought the great battle deſcribed in the Mahabbarat, in which ſons and brothers, that is, the deſcendants of SHEM and HAM, periſhed, in ſuch a dreadful and promiſcuous carnage; that this happy, this ſecluded, and increaſing, colony, flouriſhed

for

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

for a long ſucceſſion of ages in primitive happineſs and innocence; practiſed the pureſt rites of the grand patriarchal religion, without images and temples, the original devotion of Shem the SON of GOD, who poſſibly was the genuine legiſlator of India, and in his regal capacity bore his father's title of MENU; that they aſſiduouſly cultivated all the ſciences, and had alſo the uſe of the ſcientific records, and aſtronomical obſervations of their antediluvian anceſtors preſerved in the ark; and that, according to the lateſt information imported into Europe in the Aſiatic Reſearches, a colony emigrated about three thouſand years ago from India, and directing their march to regions ſtill nearer the RISING SUN, eſtabliſhed, on the moſt Eaſtern boundary of Aſia, the vaſt and celebrated empire of CHINA.

When the riſing tower of Babel was overthrown (as the Orientals report) by ſtorms, earthquakes, and whirlwinds, commiſſioned from the Almighty to level the fabric of man's exorbitant ambition; and when that fierce and preſumptuous race, who had engaged in the mad undertaking of erecting it, were diſperſed over the earth by the breath

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of God's diſpleaſure, they turned the arm of violence, which had been impiouſly directed towards Heaven itſelf, againſt the pious line of mortals, who were its diſtinguiſhed favourites upon earth. Under Nimrod, their daring chief, the mighty hunter before the Lord both of beaſts and men, this deſperate band of Cuthite robbers, (the GIANTS and TITANS of profane writers,) ejected by the ſignal vengeance of Providence from their own country of Babylon, firſt ſeized upon the dominions of ASSUR, the ſon of Shem. They then extended their ravages towards the beautiful regions of Perſia, where Elam, another ſon of Shem, reigned: but, in this attempt, thoſe ſons of rapine met with a terrible repulſe; for, the virtuous race of Shem, indignant at theſe repeated attacks from the baſe progeny of HAM, laid aſide the native gentleneſs that diſtinguiſhed their line, and, uniting their forces, after many ſevere engagements, and a conteſt protracted for a long ſeries of years, ſo totally and finally ſubjected their opponents, that, we are told in Scripture, *they ſerved*, that is, paid tribute, to their conquerors during *twelve years*. After this period, their reſtleſs ambition once more impelled

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

impelled them into acts of rebellion.* But, after a ſtill longer war, and a ſtill more bloody defeat, their power in that part of Aſia was totally broken, or rather annihilated. They were driven thence into its moſt remote regions, even into thoſe cold and gloomy Tartarian regions, which, from the darkneſs and fogginess of the atmoſphere, as well as their forming the utmoſt boundary of the earth known to the Aſiatics, was anciently conſidered as the abode of guilty and unclean ſpirits, and which, in the fabulous mythology of the Greeks, was repreſented as HELL ITSELF. Originally weakened and divided, by the great colony which early emigrated under their great anceſtor to Egypt, the remaining poſterity of Ham, though numerous, were not able to cope with four powerful and combined ſovereigns of the houſe of Shem; but, rallying their ſcattered forces, they proved more than a match for *one* unwarlike branch of that illuſtrious line.

Far remote from this turbulent and ſanguinary ſcene, were ſituated the forefathers of the happy nation, whoſe hiſtory it will hereafter be my province to record. By nature

* *Twelve years they ſerved* CHEDARLAOMER, *and, in the thirteenth, they rebelled.*—Gen. ch. xii. v. 4.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ture inclined to peace and amity; and, by long habitude attached to it, they neither ſuſpected, nor were prepared for, the attack which the exiled and diſcomfited Cuthites were meditating upon their flouriſhing country and philoſophic race. Collected in innumerable multitudes from all the hyperborean regions beyond Caucaſus, regions called from them, as I have before remarked, Cutha, Scuthe, and Scythia; one party hovered, like a dark and angry cloud, over the clifts of that vaſt mountain, whence they frequently ſtretched their longing view over the Piſgah, which they were impatient to poſſeſs. Another party of this intrepid tribe, which had taken poſſeſſion of the tract on the weſt of the Indus, in after-times called alſo from them Indo-Scythia, waited only the ſignal from their brethren to paſs that frontier river, and ruſh upon the devoted Panjab of India. The former, as ſeems to be intimated by numerous paſſages which I ſhall hereafter cite from the Dionyſiacs of Nonnus, as well as from Dionyſius the geographer, purſuing the courſe of the Ganges through Sirinagur, a country whoſe frightful rocks had no power to diſmay that progeny, to whom gloomy and terrible objects, and deeds of extraordinary peril, ever afforded

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

afforded a ſavage delight, entered Hindoſtan at the paſs of HURDWAR, and ſeized upon the rich and fertile region watered by that river. Theſe aſſertions may appear preſumptuous as they are novel; but the reader will recollect, that I am labouring to throw light on a dark and remote period, where all is doubt and conjecture. I ſhall give ſubſtantial reaſons for adopting this ſyſtem in my hiſtory. Two of thoſe reaſons only ſhall be mentioned at preſent. The firſt, and that which originally induced me to eſpouſe the hypotheſis, and indulge the conjectures thus ſummarily ſtated, is, the relation which, from authentic Indian books and traditions, the Ayeen Akbery* has given us of the immenſe extent and unequalled magnificence of the great city and kingdom of Oude in the moſt ancient periods. The ſecond is, that this very account is, in the fulleſt manner, corroborated by ſtill ſtronger evidence adduced by me from Sir William Jones,† who informs us, that RAMA was the firſt Indian conqueror; that he extended his victories even to the Peninſula and Ceylone; that his capital was Oude, where he was venerated (by his own tribe

* See Ayeen Akbery, vol. ii. p. 41.

† Aſiatic Reſearches, vol. i.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tribe and poſterity) both as a KING and PROPHET; and that the preſent city of Lucknow was only *one of the gates* of that vaſt metropolis. There were, however, it muſt be obſerved, three heroes of the name of RAMA, celebrated in the Indian annals; but, according to the laſt author, their ſplendid exploits may all be referred to this mighty ſon of CUSH.

The Cuthites, who entered India over the SEENDHU, probably puſhed on and extended their conqueſts along the Weſtern regions of India, till they had eſtabliſhed themſelves in that famous city, which Arrian ſays was the capital of the CUTHEI, *Sangara*; and which was afterwards taken by ſtorm by Alexander. SHINAR, ſays Mr. Bryant, is ſometimes called Singar and Singara; and it is not impoſſible, that, attached to that country from which they were ſo diſgracefully driven, theſe ſucceſsful invaders of India might give this name to their new metropolis, in memorial of their original country. The alteration of a letter is not material; for, D'Anville is inclined to think, that Sangania, a province of Guzzurat, may be the Sangara of Arrian, to which, however, I own Major Rennel urges a ſtrong objection;

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tion; and I only introduce the remark by way of obſerving, that, if this *were* in reality the Sangara of Arrian, the inhabitants have not at all ſwerved from their original character, ſince, according to Hamilton, they were, in his time, the greateſt robbers and banditti on that whole coaſt, and they continue ſo to this day.

To relate the conflicts of rival colonies and contending nations is the buſineſs of hiſtory rather than of a treatiſe upon theology.—Suffice it then for the preſent to add, that immediately after the great and deciſive battle deſcribed in the Mahabbarat, the national theology, politics, and manners, experienced a total change. It was the immediate conſequence of the triumph of the invading Cûthites, that all the degenerate ſuperſtitions of Ham, the worſhip of the PHALLUS, the veneration of SERPENTS, the adoration of the SOLAR ORB, HUMAN SACRIFICES, and every other Egyptian rite, the remarkable prevalence of which in India has ſo long perplexed the antiquary, commenced. Stupendous caverns were ſcooped from the bowels of the earth, and vaſt pyramidal temples were erected upon its ſurface.

No

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

No nation upon earth, ſays the author of the Analyſis, was ever ſo addicted to gloom and melancholy as theſe wandering ſons of Ham. In conſequence, the primitive, mild, and benignant, religion of Hindoſtan ſuddenly changed its feature, and the angel of benevolence, that before preſided over and directed the public worſhip of the Deity, was converted into a dæmon, with an aſpect replete with wrath and menacing vengeance. This alteration in the religious worſhip ſoon became viſible in the appearance and manners of the people. The deep wrinkle of thought and the pale caſt of deſpair and melancholy ſat upon the countenance, formerly illumined with the brighteſt ray of hope; while the eye, that once ſparkled with holy tranſport, now ſunk in all the languor of grief, or became darkened with the ſcowl of miſtruſt. A tedious round of ſuperſtitious ceremonies uſurped the place of genuine devotion. Modes of penance, the moſt frightful and excruciating, were eſtabliſhed in the room of that heart-felt contrition which is at once moſt pleaſing, and muſt prove moſt pacificatory, to a God of benignity and compaſſion. Emaciated with continued famine, and ſtaggering through extreme weakneſs, in all the conſecrated groves and foreſts of India, were

ſeen

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſeen the expiring victims of voluntary torture.* The temples echoed with the ſhrieks of penitentiary anguiſh, and the altars were deluged with a wanton profuſion both of human and beſtial blood.

The deity himſelf, the great BRAHME, whom the Indians were originally taught was a ſpirit, and that every ſymbolic repreſentation muſt neceſſarily degrade him, was, in time, diſhonoured by the moſt humiliating ſimilitudes, and delineated by the moſt monſtrous ſculptures. Theſe ſculptures, indeed, were not all deſigned, nor executed, with equal want of ſkill. There is one on the Ganges highly deſerving notice, of HAREE (a title of Veeſhnu) ſleeping on a vaſt ſerpent, both figures of exquiſite workmanſhip; and the fabrication of which, as well as of the caverns of Salſette and Elephanta, on the two oppoſite ſhores of India, may juſtly be aſſigned to the remoteſt æra of the Indian empire. It is thus deſcribed by Mr Wilkins, in his notes to the Heetopades; "Nearly oppoſite to Sultangunge, a conſiderable town in the province of Bahar, in the

* In the Heetopades, the foreſt of the prophet Goutama is mentioned as the foreſt dedicated to acts of penitential mortification. Heetopades, page 243.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the Eaſt-Indies, there ſtands a rock of granite, forming a ſmall iſland in the midſt of the Ganges, known to Europeans by the name of the Rock of Jehangeery, which is highly worthy of the traveller's notice, for a vaſt number of images carved in relief upon every part of its ſurface. Among the reſt there is HAREE, of a gigantic ſize, recumbent upon a coiled ſerpent; whoſe heads, which are numerous, the artiſt has contrived to ſpread into a kind of canopy over the ſleeping god; and from each of its mouths iſſues a forked tongue, ſeeming to threaten inſtant death to any whom raſhneſs might prompt to diſturb him. The whole figure lies almoſt clear of the block on which it is hewn. It is finely imagined, and executed with great ſkill."

It was the peculiar delight of this enterprizing race to erect ſtupendous edifices; to excavate long ſubterraneous paſſages from the living rock; to form vaſt lakes; to extend over the hollow of adjoining mountains magnificent arches for aqueducts and bridges; in ſhort, to attempt whatever was hazardous and difficult; and to carry into execution whatever appeared to the reſt of mankind impracticable. Aſſyria and Egypt were covered

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

vered with theſe wonders in ſculpture and prodigies in art, which their daring genius and perſevering induſtry executed. It was they who built the tower of Belus and raiſed the pyramids of Egypt; it was they who formed the grottoes near the Nile, and ſcooped the caverns of Salſette and Elephanta. Their ſkill in mechanical powers, to this day, aſtoniſhes poſterity, who are unable to conceive by what means ſtones, thirty, forty, and even ſixty, feet in length, and from twelve to twenty feet in breadth, could ever be reared to that wonderful point of elevation at which they were ſeen by Pococke and Norden, in the ruined temples of Balbec and the Thebais. Thoſe that compoſe the pagodas of India are ſcarcely leſs wonderful in magnitude and elevation, and they evidently diſplay the bold architecture of the ſame indefatigable artificers. What we cannot allow to Mr. D'Ancarville as to Semiramis, who probably was an imaginary being, or, if not imaginary, certainly never penetrated ſo far into India, may yet be allowed to the primæval anceſtors of the nation over whom ſhe governed.

Thus have I endeavoured to account, in a manner, I truſt, ſomewhat more ſatisfactory than hitherto attempted, for the immenſe diſ-

parity

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

parity and viciſſitude ſubſiſting, through ſucceſſive ages, in ſentiment and practice, between the Indians, or rather between the two great ſects of Veſhnu and Seeva; between thoſe who delight in bloody ſacrifices, and thoſe who ſhudder at them. It appears to me the moſt plauſible method for ſolving the hiſtorical difficulty, and the only certain clue for unravelling the theological myſtery. Had Sir William Jones completed his ſtrictures upon the origin and priority of the Aſiatic nations, or fixed the central country, in which, he ſeems to intimate, mankind were firſt ſettled, and from which, he aſſerts, all nations emigrated, I ſhould have been enabled to proceed with more confidence, and leſs danger of error. It will be remembered, however, that the whole, which I thus offer, is profeſſedly conjecture; and nothing could afford me greater pleaſure than to renounce conjecture entirely upon ſo important a ſubject, and ſacrifice hypotheſis and opinion at the altar of truth.

After having thus unfolded the great outlines of the intended hiſtory, I proceed to the conſideration of ſome other intereſting circumſtances, relative to the brahmins, not yet detailed, with which, either their native books or the

Greek

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

Greek and Roman writers have make us acquainted. On this point we may tread, with bolder footſtep, the ground of claſſical antiquity.

Voluminous, and, in general, juſt, have been the diſquiſitions of ancient claſſical writers, relative to the religious tenets, the ſevere habits, the exalted virtues, of this ſuperior order or CAST of men. As the brachmans (for ſo, in compliment to thoſe writers, we muſt, for a ſhort time, denominate them) were the guides of the people in religious, ſo were they the counſellors of the prince in civil, concerns; and, like the MAGI of Perſia, they enjoyed this two-fold office by hereditary right. Their literary purſuits, therefore, were of various kinds; for, while ſome of thoſe venerable ſages made theology and philoſophy their ſole ſtudy, others, among them, added to thoſe ſciences very refined and profound ſpeculations on the great ſocial and political duties, and were verſed in all the maxims of juriſprudence. In conſequence of this, we meet with brachmans at the courts of princes, and brachmans in the ſolitudes of the wilderneſs: but whether we deſcend with them into the recluſe cell, or enter with them the ſolitary foreſt, where, as in the academic groves

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

groves of Greece, the great myſteries of nature were inveſtigated, and the ſublime truths of morality were inculcated; or whether we purſue their footſteps to the crowded city, and the ſplendid palace, where kings were proud to entertain them as their gueſts; the elevation of their genius and the dignity of their character appear alike conſpicuous. The blameleſs tenour of their lives, the ſimplicity of their manners, their temperance, their chaſtity, their deep theological and political wiſdom, ſecured the veneration of the vulgar, and awed even majeſty, ſeated in ſplendour upon the imperial throne.

If the ſpeech of Dindamis to Alexander, preſerved for poſterity by Biſſæus*, be not the entire fabrication of the editor's fancy, it remains a wonderful proof of the deep reflection, the undaunted firmneſs, and the ſound political wiſdom, of the ſpeaker. The brachmans, indeed, in ſome inſtances, carried their practices of ſelf-denial to ſuch extreme lengths; endured the viciſſitudes of a climate alternately ſubject to the raging tempeſt and the ſcorching ſun with ſuch unſhaken reſolution;

* Thus Sir Edward Byſhe, Clarencieux king-at-arms, in the reign of Charles the Second, and editor of Palladius and theſe very curious letters of Dindamis, ſtyles himſelf.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

lution; and courted, with ſuch unabating zeal, every opportunity of ſhewing their contempt of life, and what are uſually thought its felicities, that we ſhould be at a loſs to account for the motives of a conduct ſo widely deviating from eſtabliſhed rules, did we not know that the pride of human diſtinction, and the impulſive ardour of emulation, often ſtimulate mankind to the wildeſt and moſt extravagant eccentricities.

Placed, by the policy and partiality of the legiſlator, in a rank of life ſuperior to their princes, deſpiſing the glare of wealth and the pageantry of courts, anxious for no food but the fruits of the earth, and thirſting for no beverage but that of the chryſtal ſtream which watered his ſolitude; his paſſions reſtrained by his temperance, and his ambition bounded by the paucity of his wants; the PRIEST of BRAHMA had nothing to diſtract his thoughts from the duties of his function. The inſtruction of the younger brachmans; the numerous, the ſtated, and frequently-returning, rites of ablution and ſacrifice; meditation on the perfections of the Deity in private; and acts of benevolence to his fellow-creatures in public; occupied the whole of his well-ſpent day: while the night was con-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſumed in prayer to his God, and hymns to his praiſe, in the light ſlumbers which temperance beſtows, and in the ſolid peace which innocence enjoys. Such was the true brachman of antiquity; and ſuch, notwithſtanding the general degradation of that ſacred order, is the inoffenſive life of many a modern brahmin; who, remote from the cares and commerce of the world, offers up to heaven his devout oriſons and bloodleſs oblations on the flowery borders of the KISTNA and on the luxuriant banks of the GANGES.

Diodorus Siculus* informs us, that the ancient brachmans acknowledged the whole ſyſtem of their civil and religious policy to have been derived from Dionyſius; that, in conſequence of their veneration for that perſonage, who introduced at once the knowledge of arms and literature into India, divine rites were inſtituted in honour of him, and that many cities of India, in the language of the country, were called by his name. It is much to be lamented, that neither the Greeks who attended Alexander into India, nor thoſe who were long connected with it under the Bactrian princes, have left us any means of knowing what vernacular languages they found after their arrival in that empire. Pliny, by mentioning

* Diod. Sic. lib. ii. p. 124. Rhodoman.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

tioning that the Indus was called by the natives Sindus, is almoſt the only inſtance of the kind. It was, however, without doubt, the Sanſcreet, or, at leaſt, a dialect of it. The evidence of this aſſertion is derived from various records and public inſcriptions, ſince diſcovered, of antiquity almoſt coeval with that period, and of which more than one ſpecimen is exhibited in the Aſiatic Reſearches. Sir William Jones intimates his belief, that Bacchus or Dionyſos, as the Greeks denominated him, was the ſame deity as Rama before-mentioned. As I have devoted a particular portion of my hiſtory to the conſideration of what the ancients have aſſerted concerning the invaſion of India by Bacchus, I ſhall not in this place anticipate what is there, perhaps in a more connected manner, related, concerning the true origin and hiſtory of that celebrated perſonage. What thoſe brachmans related to the Grecians, concerning their veneration for Bacchus, a Grecian divinity, might be artfully intended to conciliate the regard or to avert the vengeance of their conquerors; no great ſtreſs can therefore be laid on information given under doubtful motives and propagated from a ſuſpicious quarter. But the declaration, that many ci-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ties in India were called after that name, ought to lead to ſome diſcovery in regard to the real character alluded to under the name of Bacchus, or Dionyſos. It is in vain, however, that we ſeek for any name analogous to theſe words in the places mentioned in the Indian hiſtory of this deity, if we except the two inſtances ſpecified by Sir William Jones of Naiſhada, or Nyſa, and Meru, the one a mountain and the other a city of Northern India; but, if we caſt our eyes over the map of Hindoſtan, or over Mr. Rennel's moſt uſeful index to that map, we may find the appellative of Ram blended with a very large proportion of the proper names of cities and places in India, either as an initial or as a termination. Two places, diſtinguiſhed by this name, near the ſouthern extremity of the Malabar coaſt, which was the ſcene of his mightieſt atchievements, when waging war with the giant Ravan, king of Lanca, have been already ſpecified in page 25 of the geographical diſſertation, to which may be added Ramaſſeram, an iſland ſituated between Ceylone and the continent celebrated for its pagoda, and much corroborative evidence of a ſimilar kind will hereafter be adduced, which apparently eſtabliſhes, beyond a doubt, our poſition that Bacchus and Ram

were

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

were the ſame perſons. Not the leaſt probable is a circumſtance which I have not yet ſeen noticed, that the very name of Seſoſtris, the ſuppoſed Bacchus, who invaded India, was Rameſis or Rameſtes. Indeed if we allow the ſtrong and reiterated aſſertion of Sir Iſaac Newton, in his Chronology of ancient kingdoms, that Bacchus was the Egyptian Seſoſtris, to be well founded, the matter is at once decided; for, the more diſtinguiſhed title by which that conqueror was denominated in the Egyptian records, and on the obeliſks which Manetho ſaw, was RAMESES or RAMESTES.

The whole relation of Diodorus, as well as the relations of moſt of the ancient claſſical writers, only tend to throw over the early hiſtory of India the veil of inextricable confuſion. The readieſt way of ſolving the enigma is to ſuppoſe, that, what the Indians related of their great hero and god RAM, the Greeks applied in their uſual way to their equally-venerated warrior and divinity. In fact, if we examine with attention the peculiar religious ceremonies obſerved by this wonderful caſt, we ſhall find them, like all thoſe before recapitulated, ſtrangely tinctured with Egyptian manners; and, if the difficulty is not allowed to be

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſolved by the plan I have above ſketched out, we muſt wait for the full ſolution of the queſtion from our indefatigable countrymen, who are ſo laudably buſied in exploring the monuments of antiquity in Aſia.

It is an invariable rule with the brahmins to perform their devotions *three times* every day; at ſun-riſe, at noon, and at ſun-ſet. This is a practice ſo entirely conſonant with what Plutarch relates concerning the Egyptian prieſts, that I muſt be excuſed for once more adverting to his Iſis and Oſiris, eſpecially as that writer adds ſome curious particulars relative to this triple adoration of the ſun, or rather, as I conceive, of the deity, who, our own Scriptures inform us, poſuit tabernaculum ejus in ſole. The Egyptians then reſembled the brahmins, not only in offering ſacrifice and burning incenſe to the ſun THREE TIMES in the day, but, in thoſe ſacrifices, they made uſe of ſuch things as ſuited beſt with the nature of a worſhip involved in myſtery, with their ſpeculations in phyſics, and with their notions of health and perſonal purification. Thus in the morning they threw into the ſacred vaſe of incenſe a quantity of RESIN, whoſe ſubtle and penetrative vapour at once rarefied and refined the air, enveloped with the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

the fogs of the paſt night, and cheared the ſpirits ſunk down under oppreſſion and languor from the ſame cauſe. At noon, he tells us, they burned MYRRH for incenſe, in order to diſſipate the groſs exhalations drawn up from the humid ſoil of Egypt by the intenſe heat of a vertical ſun. MYRRH, he adds, is in the ancient Egyptian dialect called BAL, which means the *diſſipation of melancholy*, and that burning MYRRH, according to phyſicians, is the means of diſperſing noxious vapours, and often even of curing peſtilential diſeaſes, occaſioned by them, as was evidenced at Athens in the plague. The incenſe offered at the evening-ſacrifice is compoſed of no leſs than ſixteen different ingredients; not, ſays this writer, becauſe the number of thoſe ingredients forms the *ſquare of a ſquare*, and is the only number, which, having all its ſides equal the one to the other, makes its perimeter equal to its area; but on account of the rich aromatic nature of thoſe ingredients. The evening-incenſe formed of this mixture, the natives themſelves call KUPHI. Now reſinous gums, aromatic woods, and conſecrated graſſes of various kinds, are the uſual oblations in the Indian temples. Our beſt myrrh is known to come from the Eaſt Indies,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

and aloes is the favorite perfume of the inhabitants, but the richer and more extenſive country of India producing a greater quantity of valuable drugs than Egypt, the altars of their gods are conſequently covered with more abundant variety of precious offerings of this kind. It ſhall be our buſineſs to enumerate a few of them; and, in the firſt place, let us treat of the vegetable productions offered up in ſacrifice, and the occaſion of their being devoted to the deity.

Among the different ſorts of conſecrated graſſes, fruits, and flowers, offered on the altars of India, may be numbered, the graſſes called CUSA and HERBE by the brahmins, both highly venerated for virtues which their ſacred books deſcribe;* the fruit of the mango, grains of gengely, the root and leaves of beetel, Indian ſpikenard, flowers of ſaffron, the herb bilva, renowned in Hindoo fables, and grains of all kinds, but particularly of rice in great abundance. Theſe vegetable productions form a ſpecies of oblation the moſt ancient and pure of all others. To offer to the deity the firſt-fruits of the tender herbage, ſpringing up in the vernal ſeaſon, and of the different kinds of grain and fruits matured by a warm ſun,

* See a preceding quotation from the Sacontala, p. 587.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

ſun, was the practice of mankind in the infancy of the world. The earlieſt inſtance of theſe oblations on record is that of Cain, the eldeſt ſon of the firſt great huſbandman, who, doubtleſs, following paternal precedent, *brought of the fruit of the ground an offering to the Lord*, and of Abel, who alſo, to the ſacred altar of God, *brought of the firſtlings of his flock*. The Jews, whoſe religious cuſtoms are, in many reſpects, ſimilar to the Hindoos, in every age and period of their empire, inviolably conſecrated to heaven the firſt-fruits of *their oil*, *their wine*, *and their wheat*, and, by the divine inſtitution, even *whatſoever opened the womb*, *whether of man or beaſt*, *was ſacred to the Lord*.* Such was the origin of oblations; they were the tribute of the human mind, over-flowing with affection and gratitude to the all-bounteous Father.

There was, according to Porphyry,† a very curious and ancient feſtival, annually celebrated at Athens to the honour of the SUN and HOURS, which, in the ſimplicity of the offerings, remarkably reſembled the practice of the firſt ages. During that feſtival, conſecrated graſs was carried about, in which the kernels of olives were wrapt up together with figs,

* See Numbers xviii. 12, et ſeq.

† De abſtinentia, p. 73.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

figs, all kinds of pulſe, oaken leaves, with acorns, and cakes compoſed of the meal of wheat and barley, heaped up in a *pyramidal* form, alluſive to the ſun-beams that ripened the grain, as well as to the fire in which they were finally conſumed. The feſtival was called Θαργηλιον, from Θαργηλια, a general word, ſays archbiſhop Potter on this feſtival, for all the fruits of the earth.* The Indians, whoſe ſyſtem of theology, in many reſpects, retains its primitive feature, although, in others, it has been deeply adulterated, have a variety of feſtivals ſacred to Surya and his mythological progeny. There is one in particular, alluded to before, called Surya Pooja, or worſhip of the ſun, which falls on the ſeventh day of the new moon in January, and, on which day, offerings of peculiar conſecrated flowers are made to that deity.† On the firſt Thurſday in the month of Auguſt, falls the Pooja, or worſhip of Lachſmi, the goddeſs of abundance or Ceres of Hindoſtan, whoſe altars are then decorated with oblations of PADDY, the name given to rice in the huſk.‡ She has another grand

* The reader may conſult Potter's Archæologia Greca, vol. i. p. 400.

† Holwell's Account of the Indian Feſtivals, part ii. p. 134.

‡ Ibid. p. 127.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

grand feſtival on getting in the harveſt, when ſhe is univerſally adored with many ſolemn rites. Theſe feſtivals I conſider as of the moſt ancient date of any exiſting in India, ſince the firſt is a plain relic of the oldeſt known ſuperſtition, and the others, probably, flouriſhed ever ſince nature was bountiful and man was grateful. The Grecian feſtivals to the Sun and Ceres were probably inſtituted from them; and, hereafter, cloſer compariſon and inveſtigation may, perhaps, ſhew us, not only the Surya and Lachſmi, but many other Indian feſtivals flouriſhing in Greece.

By degrees, the Indians, and mankind in general, advanced in the number and value of their oblations. From graſſes, fruits, flowers, and grain, they proceeded to offer up rich aromatics; and, having experienced the purifying and healing virtues of many coſtly drugs, they burnt myrrh, aloes, benzoine, camphire, and ſandal-wood, in the ever-flaming vaſe of ſacrifice.

From theſe αρωματα, according to Porphyry, the cenſer, or pan, in which the Greeks burned incenſe, came to be called θυμιατηριον, and to perform ſacrifice was called θυειν, while the ſacrifices themſelves were denominated θυσιαι. Hence the Latin word THUS, frankincenſe,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

cenſe, or, as it is ſometimes uſed, incenſe in general. There can be little doubt that the Indians, in burning theſe woods, were actuated by the ſame motives which guided the Egyptian prieſts; viz. to adminiſter to health as well as religion, ſince the numerous ablutions and purification of the Hindoos demonſtrate that, like thoſe prieſts, they thought the preſervation of health a branch of religious duty.

But, to proceed in deſcribing the progreſs of ſacrificial rites, at leaſt ſo far as India is concerned. They ſoon contrived to extract from theſe precious woods a rich eſſential oil, with the pureſt portion of which they proceeded to anoint the idols they adored. Oil of gengely, oil of cocoa-nut, oil of ſandal-wood, and other expenſive oils, during the continuance of the Pooja, or public worſhip, with their rich ſtreams, perpetually bathe the ſhining countenance of the Indian deity, and the ſtench, ariſing from a hundred burning lamps, is, for a moment, vanquiſhed by the more powerful effluvia of the moſt exquiſite odours. I have before had occaſion to mention the very high antiquity of this cuſtom in the Oriental world, reaching up even to the time of the patriarch Jacob, *who poured*

oil

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

oil upon the ſtone which he had ſet up for a pillar, calling that pillar Beth-el, the houſe, or ſhrine, of God. From this conduct of the pious patriarch, I contended, came the pagan practice of conſecrating certain ſacred ſtones called BÆTYLI, anointing them with odoriferous oils, and venerating them as divine oracles, oracles into which the deity had deigned to deſcend, drawn down by the energy of prayer and the force of magical incantations.

The ardor of the devout brahmin ſtops not here. Inured from his youth to rigid temperance, and unconſcious to the guilty banquet of blood, he beholds with horror the fleſh of ſlaughtered animals: he is principally cheriſhed by the nutritious milk of the benevolent animal, whom he conſiders as the emblem of the deity; and he feeds upon the pure honey elaborated by the induſtrious bee. His grateful heart, therefore, returns a tithe to heaven, and ample libations of milk and honey lave the ſanctuary of his god. When that milk becomes butter, a portion is ſet apart for the deity, but clarified, leſt, during the proceſs, any impurities ſhould have been blended with it. With this clarified butter, or GHEE, as the Indians term it, upon grand feſtivities, the holy flame of the altar is fed, and numerous

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

rous lamps, kindled around, blaze forth with purer ſplendor and more vigorous energy. The two following paſſages in the Sacontala, quoted, I believe, before, will evince at once the uſe and the antiquity of the uſe of this ingredient in the Indian ſacrifices. "My ſweet child, there has been a happy omen: the young brahmin who officiated in our morning ſacrifice, though his ſight was impeded by clouds of ſmoke, dropped the clarified butter into the very centre of the adorable flame." "My beſt beloved, come and walk with me round the ſacrificial fire. May theſe fires preſerve thee! fires, which ſpring to their appointed ſtations on the holy hearth, and conſume the conſecrated wood, while the freſh blades of myſterious cuſa-graſs lie ſcattered around them! ſacramental fires, which deſtroy ſin with the riſing fumes of clarified butter!" P. 47.

It has already been obſerved, that, one indiſpenſable ceremony in the Indian Pooja is the ringing of a ſmall bell by the officiating brahmin. We have alſo ſeen, that *the women of the idol*, or dancing girls of the pagoda, have little golden bells faſtened to their feet, the ſoft harmonious tinkling of which vibrates in

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

in unison with the exquisite melody of their voices.

The BELL, in fact, seems to have been a sacred utensil of very ancient use in Asia. Golden bells formed a part of the ornaments of the pontifical robe of the Jewish high-priest, with which he invested himself upon those grand and peculiar festivals, when he entered into the sanctuary. That robe was very magnificent, it was ordained to be of sky-blue, and the border of it, at the bottom, was adorned with pomegranates and gold bells intermixed equally, and at equal distances. The use and intent of these bells are evident, from the passage immediately following. *And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.* Ezekiel, xxviii. 23. He was never to make his appearance before the shechinah of glory without this richly-ornamented tunic, and he was forbidden to wear it except when engaged in the most solemn rites of his ministry. The sound of the numerous bells, that covered the hem of his garment, gave notice to the assembled people that the most awful ceremony of their religion had commenced. When arrayed in this garb, he

bore

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

bore into the ſanctuary the veſſel of incenſe. It was the ſignal to proſtrate themſelves before the Deity, and to commence thoſe fervent ejaculations which were to aſcend with the rich column of that incenſe to the throne of heaven.

Calmet has a curious article upon this ſubject of ſacred bells.* He tells us that the ancient kings of Perſia, who, in fact, united in their own perſons the regal and ſacerdotal office, were accuſtomed to have the fringes of their robes adorned with pomegranates and golden bells: that the Arabian courtiſans, like the Indian women, have little golden bells faſtened round their legs, neck, and elbows, to the ſound of which they dance before the king; and that the Arabian princeſſes wear golden rings on their fingers, to which little bells are ſuſpended, as well as in the flowing treſſes of their hair, that their ſuperior rank may be known, and they themſelves, in paſſing, receive the homage due to their exalted ſtation.

To return from this digreſſion to the ſounding of ſacred bells in the ſervice of the Indian deities, I am of opinion, that there is another reaſon for the invariable uſe of them in the ceremonials

* See Calmet's Dictionary on the word BELL.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

ceremonials of the pagoda. It is connected with their notions of evil dæmons, who are ſuppoſed to moleſt the devotee in his religious exerciſes, by aſſuming frightful forms in order to inſpire terror into his ſoul, and detach his thoughts from the ſteady contemplation of the benignant numen. "Oh king, exclaim the terrified brahmins in the Sacontala, while we are beginning our evening ſacrifice, the figures of blood-thirſty dæmons, embrowned by clouds, collected at the departure of day, glide over the ſacred hearth, and ſpread conſternation around." P. 205.

The vibration of the ſacred bell, however, was ever heard with horror by the malign dæmons, who fled at the ſound, while the air, being put in motion by it, became purified of the infection which their preſence imparted. From Aſia, it is probable, that the bell, with a thouſand concomitant ſuperſtitions, was imported into Europe, and mingled with the rites of a purer religion. Every body knows its importance in the Roman Catholic worſhip; the ceremony of anathematizing with bell, book, and burning taper; and the thrilling ſound of the dreadful *paſſing bell*, which not only warns the devout Chriſtian to pray for the departing ſoul of his brother, and to prepare

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

to meet his own doom, but drives away, ſaid the good Catholics of old time, thoſe evil ſpirits that hover round the bed of the dying man, eager to ſeize their prey, or, at leaſt, to moleſt and terrify the ſoul in its paſſage into eternal reſt. Hence, poſſibly, the great price paid for tolling the great bell, whoſe awful and portentous voice filled thoſe perturbed ſpirits with increaſed aſtoniſhment and direr diſmay, driving them far beyond the pariſh bounds into diſtant charnel vaults and other dreary ſubterraneous cavities. This deteſtation of the ſound of bells, ſo natural to wicked dæmons that infeſt the atmoſphere, is pointedly deſcribed in the Golden Legend, by W. de Worde. " It is ſaid, the evill ſpirytes that ben in the regyon of th'ayre doubte moche when they here the belles rongen: and this is the cauſe why the belles ben rongen whan it thondreth, and whan grete tempeſte and outrages of wether happen, to the ende that the feinds and wycked ſpirytes ſhold be abaſhed, and flee, and ceaſe of the movyng of the tempeſte."*

Mr. Forbes, of Stanmore-Hill, in his elegant muſeum of Indian rarities, numbers two of the bells that have been uſed in devotion by

* Golden Legend, p. 90.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

by the brahmins. They are great curioſities, and one of them in particular appears to be of very high antiquity, in form very much reſembling the cup of the lotos, and the tune of it is uncommonly ſoft and melodious. I could not avoid being deeply affected with the ſound of an inſtrument which had been actually employed to kindle the flame of that ſuperſtition, which I have attempted ſo extenſively to unfold. My tranſported thoughts travelled back to the remote period when the brahmin religion blazed forth in all its ſplendour in the caverns of Elephanta: I was, for a moment, entranced, and caught the ardor of enthuſiaſm. A tribe of venerable prieſts, arrayed in flowing ſtoles, and decorated with high tiaras, ſeemed aſſembled around me, the myſtic ſong of initiation vibrated in my ear, I breathed an air fragrant with the richeſt perfumes, and contemplated the deity in the fire that ſymbolized him.

With reſpect to the CONCH, or SHELL, blown during the Pooja by the brahmins, I have not obtained the ſame advantage of perſonally examining it, as I was able to procure in the caſe of the ſacred bell, and can only aſſert, on the authority of a gentleman profoundly verſed in the Hindoo mythology, that this

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

this venerated ſhell has, or ought to have, nine valves or foldings, in memorial of Veeſhnu's nine paſt incarnations. The ſacred inſtruments of antiquity have nearly all of them a mythological alluſion. The cymbals, whoſe exquiſite notes reſounded during the celebration of the rites of the Grecian Rhea, were allegorical of the harmony that pervades univerſal nature, that nature of which ſhe herſelf was the perſonification. The ſiſtra of Iſis in Egypt, with their three croſs bars of gold, ſilver, or braſs, denoted the *three elements* of nature, to a race who conſidered water only as the aerial element condenſed. The violent agitation and rattling noiſe of theſe bars, when the ſiſtra were ſhaken at her feſtival, pointed out the concuſſion of the primitive atoms, and the elementary conflict that prevailed at the birth of nature. The conch of India, indicative of the nine incarnations of Veeſhnu, naturally brings to our recollection the teſtudo, or tortoiſeſhell, of which Mercury formed his famous lyre, whoſe three ſtrings had a mythological alluſion to the three ſeaſons that compoſed the Egyptian year, and were made of the ſinews of Typhon, the evil genius, to ſhew that out of diſcord true harmony ariſes. This ſhell is always blown by the brahmins in the

ſame

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſame manner as the wind-inſtruments of the Jews, the *ſhaphar*, or trumpet, and the *jubal*, or ram's horn, during their religious ceremonies, were blown by the prieſts alone. When the walls of Jericho were miraculouſly overthrown, *ſeven prieſts blowing ſeven trumpets of rams' horns* were commanded to make the circuit of that devoted city, at the terrific blaſt of which, on the ſeventh day, thoſe walls were levelled with the duſt.* Theſe ſacred inſtruments were ſuppoſed to be defiled by the breath of the vulgar Hindoo and the unpurified Hebrew. The awful clangor announced the deity's deſcent to his throne upon the flaming altar; the ear of devotion was penetrated by the ſound; and the eye of ecſtaſy was riveted to the blaze. Even on the illumined ſummit of Sinai, when the true God deſcended in all the majeſty of his glory to promulge the law, *the voice of the trumpet ſounded long, and waxed louder and louder:* and, we are farther told, that, at the dreadful day of final judgement for that law infringed, *the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the* TRUMP OF GOD.†

* Joſhua vi. 20. † 1 Theſſ. iv. 16.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

It is not, however, only the conch-ſhell that is venerated by the brahmins; there is a certain ſtone of high myſtical virtue, and, for the ſame reaſon, conſecrated to Veſhnu, called *ſalagram*, in which the Hindoos imagine they diſcover nine different ſhades, emblematical of his nine incarnations. It is found in the river of Caſi, a branch of the Ganges, is very heavy, oval or circular in its form, and in colour it is ſometimes black and ſometimes violet. Only a ſmall cavity appears on the outſide, but within it is hollow, and almoſt concave, being furniſhed in the interior coats above and below with ſpiral lines, which terminate in a point towards the centre. The ſuperſtitious brahmins ſay, that they are formed by a ſmall worm, which, working its way in the ſtone, prepares in its boſom a habitation for Veeſhnu. Some of them find in theſe ſpiral lines the figure of his chacra.

Theſe ſtones are very rare and coſtly: when they are quite black, and repreſent the gracious transformations of Veeſhnu, eſpecially under that of Creeſhna, a Sanſcreet name ſignifying *black*, they are ineſtimable, but when they are tinged with violet, and repreſent his angry incarnations, as under the form

of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

of a man-lion, or the Rama-avatars, they are of leſs value; indeed, if M. Sonnerat may be credited, in that caſe, no common follower of the god dares to keep them in his houſe: the Saniaſſis alone, whoſe rigid penances have more ſublimed their piety, are bold enough to carry them, and to pay them their daily homage.

The Salagram is piouſly preſerved in the temples of the Veeſhnuvites, and is to them what the Lingam is to the Seevites. The ceremonies performed to theſe ſtones are nearly ſimilar: they are equally borne about, as ſomewhat ſuperlatively precious, in the pureſt white linen: they are waſhed every morning, anointed with oils, perfumed, and ſolemnly placed on the altar during divine worſhip, and happy are thoſe favoured devotees who can quaff the ſanctified water in which either has been bathed.

Let us return to the conſideration of the other ſuperſtitions practiſed during the continuance of the Pooja. We have deſcribed the general appearance of the pagoda, on the firſt entrance, as that of a gloomy and polluted dungeon. The Pooja, however, no ſooner commences, than the ſhades of darkneſs are turned to meridian ſplendor, from the numerous

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

rous lamps offered in devotion, blazing with conſecrated butter, and a thouſand rich perfumes, mingling their various odours in the air, annihilate the diſguſting ſmell of ſmoak and greaſe. Meanwhile, to the ſound of the holy bell and the blown conch, ſucceed the noiſe of cymbals and tabors, beaten by the Bayaderes, or dancing-girls, in the court of the pagoda, to the ſound of their exquiſitely-melodious voices, and in perfect uniſon with the little golden bells that ornament their feet, and vibrate as they move.

I have before deſcribed* the education, habits, and accompliſhments, of the Bayaderes; I have likewiſe intimated the marked reſemblance exiſting between their unhappy practices and thoſe of the proſtitutes that thronged the porches of the Dea Syria, or Babylonian Venus. To trace this cuſtom to its ſource, it is neceſſary that we ſhould again revert to the rites of that goddeſs; and, that we deeper inveſtigate her myſteries, which equally outraged decency and order, and which, uniting to, or rather congenial with, the baſe Hammonian idolatries, firſt contaminated the purer patriarchal theology prevalent in Aſia.

One

* Theological Differt. vol ii. p. 339.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

One of the moſt curious and valuable tracts of a theological kind that have come down to us from the ancients, is the famous treatiſe of Lucian de Dea Syria. The genius of that writer could aſſume any form, and if, in ſome inſtances, he was the *banterer* of the pagan religion, he was, in others, the grave *hiſtorian* of its moſt ancient and venerable rites. In the treatiſe alluded to, there appears ſo different a ſpirit from that which animates his comic poetical eſſays, there are ſuch evident marks of credulous ſuperſtion, as to have induced ſome modern writers of credit to ſuppoſe him not to have been the author of it, a matter, however, which is too well atteſted to admit of a ſerious doubt. That treatiſe is more peculiarly valuable, becauſe it contains an accurate detail of the ſuperſtitious rites celebrated in the moſt ancient periods, and in the moſt renowned pagan temple of the world; I mean thoſe of Aſſyria, and the Venus Urania juſt mentioned. To the ſhort account given from Herodotus, in a former page, of the impure myſteries of the worſhip of this Uranian Venus, in regard to their public proſtitution, I might have added, that, *poſſibly*, in Syria, was to be found the genuine origin both of the Indian and Egyptian phallic worſhip; for, according

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

to this author, at the very entrance of this moſt ancient ſhrine, on each ſide of the portal, were conſpicuouſly placed two enormous ſtone pillars, the uſual ſymbols of that worſhip, on which an inſcription informed the worſhippers, that Bacchus, the Indian Rama, who was the ſon of Cuſh, had conſecrated thoſe phallic pillars to Juno; that is, I ſuppoſe, to Juno, under the uſeful and important character of Lucina, in which ſhe preſided over child-birth. The part of this tract to which I wiſh, at preſent, to call the reader's attention, is that in which Lucian acquaints us that the moſt ſolemn feaſt obſerved by the ancient Syrians was celebrated at the vernal equinox, and it was denominated THE FEAST OF FIRE. It was holden at Hierapolis, or *the ſacred city*, and thither, not only the inhabitants of Syria, but thoſe of all the adjoining empires, Arabia, Phœnicia, and Babylon, in crouds reſorted, bearing with them the idols worſhipped in their reſpective countries, probably in token of ſubordination and reſpect to the ſuperior deity. At this feſtivity, every Bacchanalian extravagance was publicly allowed and encouraged; whole hecatombs of various animals were ſacrificed, while the moſt precious gums and the moſt

fragrant

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

fragrant woods fed, day and night, the vaſt column of flame that continually aſcended from the altar.

Every extreme of licentious mirth was then publicly allowed of, and even encouraged. The prieſts of the laſcivious goddeſs, whom, underſtood in a mythological point of view, I cannot but conſider as a perſonification of Nature wantoning in her lovelieſt prime, and arrayed in the beauty of the blooming ſpring, were tranſported with a divine fury, and ſome of them mutually ſcourged and wounded each other: others loudly ſmote the ſacred inſtruments of muſic, and chanted forth prophetic hymns, accordant with their ſonorous melody: but, what is remarkably ſingular at a feſtival that plainly alluded to *nature* and the renovation of her powers, ſome of thoſe unmanly prieſts, if Lucian may be credited, indecently arrayed themſelves in female attire, ſubmitted to the degradation of the emaſculating knife, and ſacrificed to their protectreſs, not the ſymbolical, but the real, phallus.* This practice can only be accounted for, either by that ancient maxim of ſuperſtition, that whatſoever is moſt ſacredly precious to mankind ſhould be conſecrated to the gods, and

* Lucian de Dea Syria, p. 87.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and that we pleaſe him beſt when we make the moſt coſtly ſacrifice; by ſuppoſing that, in the perpetration of an act ſo abhorrent from nature, they intended to give public proof of a vow of perpetual virginity; or on account of a particular mythological reaſon which ſhall immediately be explained.

Thoſe mythologiſts who conſider the Syrian goddeſs to be a perſonification of the earth, as Cybele in Greece doubtleſs was, rather than of nature, inſiſt that her eunuch-prieſts allude to the barren ſtate of that earth without cultivation. When conſidered in this point of view, they repreſent the noiſe of her beaten cymbals, which denote the globe, as alluſive to the uproar which the warring winds, waters, and ſubterraneous fires, confined in its cavities, occaſion, and which, convulſing its internal regions, produce earthquakes and volcanic eruptions; and the rattling of her brazen ſiſtra they underſtand as figurative of the claſhing of the various implements uſed in huſbandry, which were compoſed of braſs before iron was invented. It is indeed a principal object with Lucian in this treatiſe to demonſtrate that the Rhea of Greece was the Dea Syria of the Babylonians; and he is doubtleſs right, ſince the very ſame ſpecies of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

of worſhip and the uſe of the very ſame inſtruments have immemorially prevailed in India. His hypotheſis, if admitted, only exhibits ſtill more glaring proof how univerſally throughout the pagan world a ſyſtem of groſs phyſics prevailed, and the earth was adored inſtead of the Creator.

I am ſtill, however, inclined to the opinion of other mythologiſts who conſider this celebrated deity in the moſt extenſive view of her character, as *univerſal nature* herſelf, which includes not only the earth, but the whole circle of being; and though, when underſtood in this point of view, the mutilation of her prieſts may appear ſomewhat ſingular, there was another cuſtom practiſed in her temple very conſonant to this character, the conſideration of which brings us back to the dancing girls of India, who, we obſerved, are *public proſtitutes*, and are denominated *women of the idol*. This cuſtom, recorded with expreſſions of juſt indignation by Herodotus,* was, that all female votaries of this deity, once at leaſt in their lives, ſhould proſtitute themſelves to ſome ſtranger in the polluted porches of this temple. It had, ſays that hiſtorian, for this infamous purpoſe, a long range of galleries open on every ſide, that the paſſing ſtranger

* Herodot. lib. i. p. 60.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſtranger might more freely view the aſſembled fair, thus devoutly frail, and make his choice with unreſtrained freedom. For the object of his choice he did not, like the proud ſultan, throw the handkerchief of love, but a piece of ſilver coin, into her lap, which the ſevere laws of the country forbade her to refuſe, as well as his embrace, however diſguſting might be her lover. The wages of iniquity, thus menially obtained, were accounted *holy*, and were devoted to increaſe the treaſures of this temple. Every female in that diſtrict without exception, the noble as well as ignoble, the princeſs and the peaſant's wife, were alike obliged to go through this indiſpenſable ceremony of *initiation* into the myſteries of Mylitta, with this difference only, that women of diſtinguiſhed rank, with a numerous train of ſervants attending at ſome little diſtance, no doubt with the politic intention to overawe any intruder of mean parentage from approaching the ſhrine of princely beauty, took their ſtation in covered chariots at the gate. Such were the rites of the Syrian goddeſs; and the reader, by comparing the account with that of the Bayaderes in a preceding page, will find that the devotees of India are by no means behind thoſe of Syria in the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the duty of ſacrificing at the ſhrine of nature, either at the vernal or autumnal equinox.

Cybele then, the mother of the gods, that is, the fruitful parent of all the pagan theology, if Lucian may be credited, is no other than the Dea Syria. She is ſaid to have invented the tympanum, or ſmall drum, which ſhe conſtantly carries in her hands, and Varro has told us, that, by that tympanum, the globe of the earth is deſignated, of which ſhe was thought to be the animating principle. If that aſſertion be true, we cannot wonder at the conſtant uſe of it in the devotion of India, and it is a ſtrong additional proof from what central country that devotion originally came, as well as to whom it has immediate reference; whether ſhe be, in fact, the Indian Lachſmi, the goddeſs of abundance, or Bhavani, the ſofter deity who preſides over love and generation. In the frantic dance before her altars, pipes, or flutes, alſo, and tabors, formed a part of the ſacred concert. In regard to the firſt of theſe inſtruments, I have only to remark, that, in moſt of the engravings of Veeſhnu, in the form of Creeſhna, that god is repreſented playing to the enamoured Gopias, or milk-maids of Mathura, on this melodious paſtoral inſtrument, a proof of the great antiquity of its

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

its uſe in India, and its invention is attributed to Hanumat, the Hindoo Pan, a famous general of the great Rama, who conquered the world with an army of ſatyrs. Now Hanumat was the ſon of Pavan, the Indian god of the winds,* and ſeems to have been well calculated, from this mythological birth, to become the inventor of muſical modes and paſtoral airs. The ſimilarity of ſound between the names Pavan and Pan might incline us to believe they both mean the ſame deity, that deity, qui primus (Pan) Calamos conjungere plures inſtituit. A figure of the VINA, or Indian guitar, engraved in the Aſiatic Reſearches, with ſome remarks upon its antiquity which accompany that engraving, demonſtrate how early and aſſiduouſly the ancient Indians cultivated muſic: indeed, at the ancient period in which the Vedas were written, they muſt have had conſiderable ſkill in that ſcience; for, like many parts of the Jewiſh ſcriptures, they are written in a kind of metre, as if meant to be ſung, and accompanied with inſtruments; and, when properly read, I underſtand, they are chanted after the ſame manner as the Jewiſh ſcriptures in the ſynagogues are chanted to this day. With reſpect

* Aſiatic Reſearches, vol. i. p. 258.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

pect to the tabor, the immemorial uſe of this inſtrument in India is proved by the circumſtance of two of the manſions of the moon, in the Lunar Zodiac, being deſignated with this aſteriſm, and very properly uſed they are to mark the nightly ſtages of that planetary deity, in whoſe feſtivals of the Νεομηνια, throughout every nation of the ancient world, the chearful ſound of the tabor gave energy and animation to the midnight dance. The ſacred dance itſelf, of ancient periods, muſt now form the ſubject of extenſive conſideration.

Immoderate joy and pleaſure naturally ſhew themſelves in the air and geſtures of the perſon affected by ſuch ſenſations. His eye gliſtens, his cheek is fluſhed with crimſon, and his feet ſpontaneouſly bound in accordance with the increaſed contraction and dilatation of his palpitating heart. When religious fervour adds its ſtimulus to the excited paſſions, the tranſport is greater, in proportion to the ſublimer nature of the object, and the more animating proſpect which celeſtial hope and inſpiration unfold to the intellectual view.

Superſtition ſtill heightens every colour, dazzles us with a falſe glare, and inflames the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ardour of zeal to mental intoxication and phrenzy. Of the truth of the firſt aſſertion in the common concerns of life, we meet with daily and ſtriking proof. Of the ſecond, we have a memorable inſtance in David's laying by the majeſty of the monarch, and dancing in holy triumph and ecſtaſy before the ark, reſtored, after a long abſence, to deſponding Iſrael. Of the third, the rites of Mylitta at Babylon, the ravings of the furious prieſteſs of Apollo at Delphi, and the Bacchic revels, are irrefragable teſtimonies. Beſides theſe, however, there exiſted in antiquity a ſolemn and meaſured dance, more particularly inſtituted by the aſtronomical prieſts, which imitated the motion of the ſun and planets in their reſpective orbits. This dance was divided into three parts, the *ſtrophe*, the *antiſtrophe*, and that which was called *ſtationary*, or ſlow and ſcarcely perceptible motion before the altar. According to an ancient author, antiqui deorum laudes carminibus comprehenſas circum aras eorum euntes canebant: cujus primum ambitum quem ingrediebantur ex parte dextra στροφην vocabant: reverſionem autem ſiniſtrorſum factam completo priore orbe αντιστροφην appellabant. Dein in conſpectu deorum ſoliti *conſiſtere*, cantici reliqua conſequebantur.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tur, appellantes id Epodon.* In the ſtrophe, they danced from the right hand to the left, by which motion, Plutarch is of opinion, they meant to indicate the apparent motion of the heavens, from eaſt to weſt: in the antiſtrophe, they moved from the left to the right, in alluſion to the motion of the planets, from weſt to eaſt; and, by the ſlow, or ſtationary, motion before the altar, the permanent ſtability of the earth. It was in the laſt ſituation that the ἐπωδὴ, or *ode, after the dance*, was ſung. I cannot, however, help being of opinion, that the ancients knew ſomething more of the true ſyſtem of aſtronomy than this, and that, by the ſlow ſtationary, or hardly-perceptible, motion before the altar, they intended to denote either the revolution of the earth upon its axis, or elſe the *ſolſtitial period*; for, it is ſcarcely poſſible they could be acquainted with the revolution of the ſun (whoſe motions, I believe, they meant principally to repreſent) upon its own axis.

From another curious treatiſe of Lucian, expreſſly written upon this ſubject of the ancient dances, I have, in the preface to this work, mentioned his account of the circular

 dance,

* Vide Marius Victorinus, lib. i. p. 74.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

dance, uſed by the Indians when they paid their adorations to the SUN.

The dance alluded to is undoubtedly that practiſed on the grand annual feſtival, holden in India, in honour of Veeſhnu, in the form of Creeſhna. It is called the Raas Jattra, litterally the *dance of the circle*, and the following account of it may be found in Mr. Holwell, on the Hindoo faſts and feſtivals. Creeſhna is the Indian Apollo, and the exploits of this deity on the hallowed plains of Mathura will engroſs a very large portion of the ancient Indian hiſtory. This feaſt, Mr. Holwell informs us, falls on the full moon in October, and is univerſally obſerved throughout Hindoſtan; but in a moſt extraordinary manner at Bindoobund, in commemoration of a miraculous event, which is fabled to have happened in the neighbourhood of that place. A number of virgins having aſſembled to celebrate in mirth and ſport the deſcent of Creeſhna, in the height of their joy, the god himſelf appeared among them, and propoſed *a dance* to the jocund fair. They objected the want of partners with whom to form that dance; but Creeſhna obviated the objection, by dividing himſelf (his rays) into as many portions as there were virgins, and thus

every

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

every nymph had a Creeſhna to attend her in the circular dance. Mr. Holwell, the writer of this account, has illuſtrated his narration by an engraving, and, whether by accident or deſign I cannot ſay, but the number of the virgins thus engaged is exactly *ſeven*, the number of the planets, while the radiant god himſelf ſtands in an eaſy, diſengaged, attitude in the *centre* of the engraved table.* Thus early did the people of India know, and endeavour to repreſent, the harmonious dance of the planets; and, having imitated that dance, we cannot wonder at their attempting to imitate alſo, while it was performing, the imagined muſic of the ſpheres.

Although neither muſical inſtruments nor dancing are particularly ordained in the Levitical law to be employed by the Hebrews in religious worſhip, there can be little doubt of both having been very anciently in uſe among them. A very early inſtance of it we find almoſt immediately after their exodus from Egypt; for, after Moſes and the children of Iſrael had finiſhed ſinging that ſublime ſong, which he compoſed upon the miraculous overthrow of Pharoah, we are told, that *Miriam, the propheteſs, the ſiſter of Aaron, took a* TIM-

* See Holwell's Indian Feſtivals, part ii. p. 132.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

BREL *in her hand; and all the women went out after her with* TIMBRELS *and with* DANCES.* It is impoſſible to conſider this band otherwiſe than as a ſacred chorus of dancing women, differing only from the Indian women, as being ſtrictly and exemplarily virtuous, with the prieſteſs or propheteſs at their head, the leader of that band. Their ſong, indeed, was truly ſacred, being in honour of the Omnipotent Jehovah himſelf; ſince *Miriam anſwered them, ſing ye to the Lord, for he hath triumphed glorioufly: the horſe and his rider hath he thrown into the ſea.*† And this perhaps was the firſt conſecration in the world of the meaſured ſtep and the triumphant ſong to the true God. Too ſwiftly, alas! and deeply were they diſhonoured, when, forgeting their true Deliverer, this infatuated progeny afterwards proſtrated themſelves, in idolatrous worſhip, before the golden calf, the ſymbol of Oſiris, and began to dance and ſing around the altar of that baſe Egyptian deity. In the ſucceeding periods of their empire, during the national feſtivities, we read of the hallowed dance to the ſound of ſacred muſic conſtantly taking place. When the ark was brought back from Kirjath-Jarim to Jeruſalem

* Exodus, xv. 20. † Ibid.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

Jeruſalem *the ſingers went before*, (conjuncti pſallentibus, reads the Æthiopic verſion,) *the players on inſtruments followed after*; (that is, with ſteps modulated to the muſic of thoſe inſtruments;) *among them were the damſels playing with timbrels*. Pſalm lxviii. 25. David ſeems from his youth to have been devoted to muſic, and greatly multiplied the muſicians and ſingers employed in religious ſervice. Moſt of thoſe beautiful and pathetic compoſitions, which we call the Pſalms, were the productions of that monarch's genius and piety united. The titles prefixed to them ſhew them to be addreſſed to the different preſidents of the bands of muſicians, to be ſet to the different inſtruments of which they reſpectively had the charge; and thoſe bands, we are told, amounted to twenty-four in number. When Solomon erected his moſt magnificent temple, the pomp and ſplendour of the public worſhip at Jeruſalem were vaſtly increaſed, and the muſical eſtabliſhments inſtituted by David were conſiderably enlarged. There were, on the whole, no leſs than four-and-twenty thouſand Levites, who had offices aſſigned them in that ſuperb temple. Four thouſand of theſe were appointed to the function of public ſingers, who, aiding with their

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

numerous voices the loud JUBAL, or great Hebrew trumpet, and the ſolemn HASUR, or inſtrument of ten ſtrings, contributed on grand occaſions to ſwell the pomp of the Hebrew devotion, and raiſe it to a point of exaltation and diſtinction among the nations, in ſome degree correſpondent to the ſuperior majeſty and purity of the God they adored. Hence, when that temple was deſtroyed, and the Jewiſh nation carried away captive to Babylon, originated thoſe repeated taunts thrown out by their inſulting victors, *Sing us one of the ſongs of Zion!* Pſalm cxxxvii. 3. The deſponding ſons of Judah, however, are beautifully deſcribed in the pſalm juſt cited, as having hung the neglected KINNOR, or harp of Paleſtine, on the willows that grow plentifully on the banks of the Euphrates, and as pathetically exclaiming, *How can we ſing the ſong of Jehovah in the land of ſtrangers?* Even when groaning under the chains of their captivity, they ſeem not to have entirely neglected that faſcinating ſcience which David had ſo zealouſly promoted among them, and Solomon had ſo conſiderably improved; for, in the liſt which is given by Ezra of thoſe who returned with him from Babylon, there are numbered *two hundred ſinging-men and ſinging-women.* Ezra, ii. 65.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

65. The principal difference between the Jewiſh dancing women, and thoſe employed in the Aſſyrian, Egyptian, and Indian, temples, conſiſts, as has been intimated before, in the immaculate and virgin purity of the former, and the licentious, and even libidinous, character of the latter. That difference is to be explained by an inveſtigation into the nature and attributes of the deities reſpectively adored in thoſe countries. The gods of the latter were groſs phyſical deities, nature and its various powers perſonified. The ſublime object of the adoration of the Hebrews was THE GOD OF NATURE HIMSELF.

The account which a recent traveller, M. Savary, gives of the preſent Almai, or dancing-girls of Egypt, is very curious, and highly deſerving attention, becauſe in manners and habits they exactly correſpond with thoſe of India. It is in the fourteenth letter of his firſt volume on Egypt, and I ſhall trouble the reader with a pretty conſiderable extract from it.

" The Almai, ſays M. Savary, form a claſs very famous in this country, to be admitted into which it is neceſſary to poſſeſs beauty, a fine voice, eloquence, and be able to compoſe and ſing extempore verſes, adapted

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

adapted to the occaſion. The Almai know all new ſongs by rote, their memory is ſtored with the beſt funeral and love ſongs, they are preſent at all feſtivals, and are the chief ornament of banquets. They place them in a raiſed orcheſtra, or pulpit, where they ſing during the feaſt: after which they deſcend, and form dances, which no way reſemble ours. They are pantomimes that repreſent the common incidents of life. Love is their uſual ſubject. The ſuppleneſs of theſe dancers bodies is inconceivable, and the flexibility of their features, which take impreſſions characteriſtic of the parts they play at will, aſtoniſhing. The indecency, however, of their attitudes is often exceſſive; each look, each geſture, ſpeaks, and in a manner ſo forcible as not poſſibly to be miſunderſtood. They throw aſide modeſty with their veils. When they begin to dance, a long and very light ſilk robe floats on the ground, negligently girded by a ſaſh; long black hair perfumed, and in treſſes, deſcends over their ſhoulders; the ſhift, tranſparent as gauze, ſcarcely conceals the ſkin: as the action proceeds, the various forms and contours the body can aſſume ſeem progreſſive; the ſound of the flute, the caſtanets, the tambour de baſque, and cymbals, regulate, increaſe,

or

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

or ſlacken, their ſteps. Words, adapted to ſuch like ſcenes, inflame them more, till they appear intoxicated, and become frantic Bacchantes. Forgetting all reſerve, they then wholly abandon themſelves to the diſorder of their ſenſes, while an indelicate people, who wiſh nothing ſhould be left to the imagination, redouble their applauſe.

" Theſe Almai are admitted into all harams; they teach the women the new airs, recount amorous tales, and recite poems, in their preſence, which are intereſting, by being pictures of their own manners. They teach them the myſteries of their art, and inſtruct them in laſcivious dances. The minds of theſe women are cultivated, their converſation agreeable, they ſpeak their language with purity, and, habitually addicting themſelves to poetry, learn the moſt winning and ſonorous modes of expreſſion. Their recital is very graceful: when they ſing, nature is their only guide: ſome of the airs I have heard from them were gay, and in a light and lively meaſure, like ſome of ours; but their excellence is moſt ſeen in the pathetic. When they rehearſe a moal, in the manner of the ancient tragic ballad, by dwelling upon affecting and plaintive tones, they inſpire melancholy, which

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

which inſenſibly augments till it melts in tears. The very Turks, enemies as they are to the arts, the Turks themſelves, paſs whole nights in liſtening to them. Two people ſing together, ſometimes, but, like their orcheſtra, they are always in uniſon: accompaniments in muſic are only for enlightened nations; who, while melody charms the ear, wiſh to have the mind employed by a juſt and inventive modulation. Nations, on the contrary, whoſe feelings are oftener appealed to than their underſtanding, little capable of catching the fleeting beauties of harmony, delight in thoſe ſimple ſounds which immediately attack the heart, without calling in the aid of reflection to increaſe ſenſibility.

" The Iſraelites, to whom Egyptian manners, by long dwelling in Egypt, were become natural, alſo had their Almai. At Jeruſalem, as at Cairo, it ſeems, they gave the women leſſons. St. Mark relates a fact which proves the power of the Oriental dance over the heart of man.

" *And when a convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and chief eſtates of Galilee;*

" *And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them*

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give it thee.

" *And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give it thee, unto the half of my kingdom.*

" *And ſhe went forth, and ſaid unto her mother, What ſhall I aſk? and ſhe ſaid, The head of John the Baptiſt.*

" *And ſhe came in ſtraightway with haſte unto the king, and aſked, ſaying, I will that thou give me by and by the head of John the Baptiſt.*

" *And immediately the king ſent an executioner, and commanded his head to be brought; and he went and beheaded him in the priſon.*"

It may, I think, be depended upon, that the anceſtors of theſe Almai had their parts aſſigned them in the ancient religious feſtivals of Egypt; the flutes, the tambours, and the cymbals, were the very inſtruments uſed in the rites of Iſis. When thoſe rites were imported into Greece, and Ceres uſurped the honours of Iſis, the Greeks carried the ſacred as well as the ſocial dance to the higheſt point of attainable perfection. They made uſe of the varied dance, not only to animate devotion, but to excite valour and terrify guilt. The Pyrrhic dance of the Spartans was performed

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

formed by youths armed cap-a-pee, who brandiſhed aloft their ſwords and darted their javelins to the ſound of martial muſic. It is unneceſſary, in this place, to enter into any particular account of the frantic revels of the Bacchantes, during the dance ſacred to their feſtive deity; when his votaries of both ſexes reſigned themſelves to boundleſs licentiouſneſs; when wildly toſſing about their thyrſi, with their hair diſhevelled and furious geſticulation, they ruſhed, by torch-light, through the ſtreets, committing every ſpecies of mirthful extravagance, and making the capital of Greece reſound with thundering acclamations of Ευοι Βακχε! The dance of the Eumenides, or Furies, on the ſtage of Athens, was not leſs frantic, but impreſſed a different ſentiment; that of irreſiſtible terror. The minds of the aſtoniſhed ſpectators were agitated with a dreadful alternation of of paſſion; rage, anguiſh, and diſmay. The valiant veteran, who had a thouſand times braved death in the field of battle, trembled while it was performing. A great part of the ſcared multitude ruſhed with precipitation from the theatre; and outcries of horror were heard on every ſide. The remaining audience, who had courage to witneſs the exhibition,

appalled

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

appalled at the ſcenes which were acting, imagined they ſaw in earneſt thoſe terrific deities, the miniſters of eternal juſtice, armed with the vengeance of heaven, and commiſſioned to purſue and puniſh crimes upon earth.

I have already, with as much delicacy as was conſiſtent with perſpicuity, informed the reader that Seeva is ſometimes repreſented by emblems that expreſs, in that mythological deity, the union of the two ſexes, in which ſenſe he may be called Αρρενοθηλυς, or male and female; an idea, which, it has before been obſerved, is not peculiar to India, but runs through all the myſtic writers of antiquity, and alludes to the productive fecundity, inherent in the divine nature. The glaring ſymbols of it are too evident in every pagoda of this phyſical race, and the frequency of them impreſſes ſtrangers with miſtaken notions of their being a people immerſed in boundleſs profligacy of manners, which is by no means the caſe. In this, his genial character, Parvati, another term for Bhavani and Durga, is allotted him for a conſort, or rather, is only one part of himſelf. Under theſe two forms, ſays M. Sonnerat, he is adored by the name of Parachiven and Paraſati. In ſome temples theſe two figures are ſeparate; but, in others,

they

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

they are joined together, and compoſe one figure, half man and half woman. The principal temple of Seeva, under this combined image, is at Tirounomaley.

In forming theſe conceptions, and in combining theſe images, I am ready to admit that mythology has had conſiderable influence; yet, am I not without ſtrong ſuſpicion, that the whole of this ANDROGYNOUS ſyſtem is founded upon ſome miſtaken tradition, ſimilar to that occurring in the writings of ſome rabbinical doctors, and founded on a falſe interpretation of a verſe in Geneſis, that God, at the beginning, created man of both ſexes; *male and female created he them.* So far diſtant are the zealous adorers of Seeva, in this capacity, from being of a licentious character, that none of his votaries are doomed to a more rigid purity than theſe: they have all the frozen chaſtity of Atys, the well-beloved of Cybele, with this difference, that they retain the ability, which Atys wanted, of violating the vow of perpetual virginity. In fact, by the force of ſevere penances and habitual abſtinence, ſome of them entirely vanquiſh the ebullition of natural deſire; while others, by deadly ſtupifying drugs, lock up all the ſprings of genial paſſion, and are abſorbed in holy inſenſibility. The neceſſity for

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

for their arriving at this ſtate of invincible apathy muſt be evident to thoſe who conſider the danger of theſe devotees, who appear conſtantly in public without the ſmalleſt covering, and in whom the leaſt apparent deviation from their profeſſion of entire abſtraction in ſpiritual objects would be conſidered as an unpardonable crime; a crime for which they would be infallibly ſtoned to death by the enraged populace. Theſe people bear the diſguſting but too-expreſſive ſymbol of their god around their neck or faſtened to their arm; and they rub the forehead, breaſt, and ſhoulders, with aſhes of cow-dung. They uſe cow-dung, I preſume, becauſe it is the medium by which the barren ſoil is rendered prolific, and therefore reminds them of the famous Indian doctrine of corruption and re-production. They uſe it burnt to aſhes, becauſe fire is another emblem of Seeva, as a deſtroyer, and it is fire that will finally reduce to aſhes "the cloud-capt towers, the gorgeous palaces, the ſolemn temples, the great globe itſelf, and all which it inherits." It is very remarkable that the Aſſyrian Venus, according to Lucian, had alſo offerings of dung placed upon her altars. This cuſtom could only originate in the Galli, her prieſts, conſidering her in the light of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

great productive principle in nature perſonified, and connecting with that idea the maxim of the brahmins, that the apparent deſtruction of an object is only the re-production of it in another form.

Such, ſurveyed in its general feature, is the vaſt, the complicated, ſyſtem of Indian, or rather of Aſiatic, ſuperſtition. If ſome parts of the brahmin ritual appear to have been blended with thoſe adopted by the Jews, the difficulty can only be ſolved by one or other of the following ſuppoſitions; either, that, in the grand primeval theology of the venerable patriachs, there were certain myſterious rites and hallowed ſymbols univerſally prevalent, the uſe of which has deſcended to their poſterity, ſettled in the various regions of Aſia, and retained among others by the progeny of the faithful Abraham; or elſe, that the ſupreme Deity, in condeſcenſion to the weakneſs of the Jews, and the predilection which they had unhappily formed in Egypt for the religious habits and ritual of that country, thought proper to indulge his favoured race in the adoption of a few of the moſt innocent of the Gentile ceremonies. The former of theſe ſuppoſitions is by far the moſt agreeable to the hypotheſis on which this book proceeds, and

is

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

is by far the moſt conſonant to the jealous honour of the God of Iſrael. After all, we muſt own, with Calmet, that the temple of the great Jehovah had many decorations ſimilar to thoſe in the leſs hallowed temples of Aſia. He was ſerved there, ſays the laſt-cited author, with all the pomp and ſplendor of an Eaſtern monarch. He had his table, his perfumes, his throne, his bed-chamber, his officers, his ſinging-men, and his ſinging-women.*

The general view juſt exhibited of the rites practiſed in the Indian temples will prove a proper introduction to the peculiar ceremonies of the different Poojas, which are numerous and varied according to the character and attributes of the Deity adored. Sonnerat has given an entire but conciſe chapter, in which the principal of theſe ceremonies is enumerated and deſcribed. As that author is not in the hands of every body, and was an eye-witneſs to the ſcenes which he relates, I ſhall preſent my readers with it entire, as it ſtands in the Calcutta edition of his voyage, without preſuming to make any other alteration in it than the occaſional one of a proper name to render it more conſo-

* See Calmet's Critical Diſſertations on the Hebrew Muſic, p. 49. Quarto, 1727.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

nant to my own orthography, in which, throughout this work, I have endeavoured as closely as possible to follow Mr. Wilkins.

Of the different Ceremonies used in the Indian Poojas.

"Under the name of Pooja," says M. Sonnerat, "all the ceremonies, which the different deities daily exact, are comprehended. They consist in bathing the god with water and milk, anointing him with butter and odoriferous oils, covering him with rich clothes, and loading him with jewels, which they change every day, as well as the other ornaments, when the pagoda is opulent. They also present him with lamps, where butter is used instead of oil; and throw to him flowers of a particular sort, which are consecrated to him separately, one after another: the number they throw is fixed in their sacred books. During the whole time of the ceremony, the dancers move in measured steps before his statue to the sound of instruments. A part of the brahmins, with chouries of white hair, or peacocks feathers, keep off the insects, while the rest are employed

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ployed in preſenting him the offerings; for, the Indians never come empty-handed to the temple. They bring *ad libitum* rice, camphire, butter, flowers, and fruit. When they have none of theſe, the brahmins give them flowers, of which they have always baſkets ready; and, after they have received payment, they offer them to the god in the name of the worſhippers. It belongs to the brahmins alone to make the Pooja in particular houſes, becauſe the divinity muſt be preſent, and they alone have the right of making him deſcend on the earth. On certain feſtivals of the year, all the Indians are obliged to perform this ceremony, which conſiſts in making offerings and a ſacrifice to God. For this purpoſe the brahmin prepares a place which is purified with dried cow-dung, with which the pavement is plaſtered; and the room is ſprinkled with the urine of the ſame animal. A vaſe full of water, covered, is placed in the middle of the room, round which they light lamps filled with butter. When every thing is ready, the brahmin, ſitting on the ground with his head uncovered, recites prayers, and from time to time flings flowers and rice upon the vaſe; when the invocations are finiſhed, the god ſhould be found in the vaſe. They then

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

make him offerings in which they are intereſted; for, they preſent him with that which they deſire the year may return to them an hundred fold, ſuch as fruits, rice, and beetel, but no money. The brahmin afterwards makes the ſacrifice, which conſiſts in burning ſeveral pieces of wood before the vaſe, which he only has the right to throw into the fire, one after another, and at thoſe moments which are engaged during the prayer he recites. After this ceremony, the brahmin takes his leave of the deity with another prayer.

OF DIBARADANÉ.

The Dibaradané, or offering of fire, is alſo a daily ceremony in honour of the gods, and makes part of the Pooja. The brahmin who officiates holds in one hand a ſmall bell, which he ſounds; and, in the other, a copper lamp full of butter: he makes it paſs and repaſs round the ſtatue of the god he worſhips. During this time, the bayaderes dance and ſing his praiſes; after which, the aſſiſtants in contemplation, with hands joined, addreſs their vows to the idol. The brahmin then breaks the garland with which the idol is adorned,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

dorned, distributes the fragments to the people, and receives from them the offerings they have brought to the divinity.

OF THE ABICHEGAM.

The Abichegam makes a part of the Pooja: this ceremony consists in pouring milk on the Lingam. This liquor is afterwards kept with great care, and some drops are given to dying people, that they may merit the delights of the Calaiison. We find traces of the Abichegam in the earliest antiquity. The primitive race of men had a kind of sacrifice called Libation, which was made in pouring out some liquor, but especially oil, in honour of the divinity. It was also ordained in the written law.

The Indians have preserved this custom, not only in respect to the Lingam, but also in honour of their other deities. They actually offer them libations, wash them with cocoa-nut-oil, melted butter, or water of the Ganges. They always rub them with oil or butter when they address prayers, or present offerings to them; so that all their idols are black, smoaked, plastered, and soiled with a fetid grease.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

OF SANDIVANE.

The Sandivane is a ceremony which the brahmins alone make daily to the gods in general; and, in the morning particularly, to Brahma, as the author of their origin. At ſun-riſe, they go and take water out of a tank, with the hollow of their hand, which they throw ſometimes before and ſometimes behind them, and over their ſhoulder, invoking Brahma, and pronouncing his praiſes; by which they are purified and made worthy of his favours. They afterwards throw water to the ſun, to teſtify their thanks and their reſpect, that he has had the goodneſs to appear and chace away the ſhades of darkneſs: they then finiſh purifying themſelves by bathing. This kind of worſhip was eſtabliſhed, in honour of the great Creator of all things, by the firſt race of mortals, and the Indians have always inviolably adhered to it.*

OF

* The ancient prieſts of Egypt in like manner purified themſelves by bathing in the morning, and plunging into the ſacred waters of the Nile. A worſhip they might have received from the Indians.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

OF DARPENON.

The Darpenon is inſtituted in honour of the dead. The Indians, after having purified themſelves by bathing, ſit down before a brahmin, who recites prayers: when the brahmin has finiſhed praying, he pours water with a ſmall copper vaſe called chimbou, into one of their hands, which they preſent to him open and leaning towards him; he then throws, on the ſame hand, leaves of the plant herbé and grains of gengely, naming the perſons for whom he prays. Theſe prayers are made to Dewtahs, who are protectors of the dead.

OF NAGAPOOJA.

The term Nagapooja ſignifies worſhip of the ſnake: women are commonly charged with this ceremony. On certain days of the year, when they chooſe to perform it, they go to the banks of thoſe tanks where the Arichi and Margoſier grow: they place under theſe trees a ſtone figure, repreſenting a Lingam between two ſnakes: they bathe themſelves,

and,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and, after ablution, they waſh the Lingam, and burn before it ſome pieces of wood particularly aſſigned for this ſacrifice, throw flowers upon it, and aſk of it riches, a numerous poſterity, and a long life to their huſbands. It is ſaid in the Saſtras, that when the ceremony of Nagapooja is made according to the form preſcribed, what is aſked is always obtained.* When they have finiſhed their prayers, they leave the ſtone on the place, never carrying it back to the houſe: it ſerves for the ſame uſe to all women who find it. If there is neither Arichi or Margoſier on the bank of the tank, they carry a branch of each of theſe trees, which they plant for the ceremony on each ſide of the Lingam, and make a canopy over it. The Indians look upon the Arichi as the male, and the Margoſier as the female; though theſe trees are of a very different ſpecies from each other."†

This account of M. Sonnerat, however accurate, is by no means ſufficiently comprehenſive. The general Pooja is ſtill more minutely deſcribed, with all the accompanying circumſtances,

* However whimſical this worſhip may appear, we ſee it eſtabliſhed among all the ancients; and the moderns have enlarged upon them.

† Sonnerat's Voyages, vol. i. p. 163.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſtances, in the Ayeen Akbery, and in the following terms, which too-forcibly demonſtrate how abject a ſlave to ſuperſtition is the brahmin devotee.

Since the Hindoos admit, obſerves the miniſter of Akber, that the Almighty occaſionally aſſumes an elementary form, without defiling his holineſs, they make various idols, in gold and other metals, which ſerve to aſſiſt their imaginations while they offer up their prayers to the inviſible Deity: this they call Pooja, and divide it into *ſixteen* ceremonies. After the devotee has performed his uſual and indiſpenſable ablutions with the Sindehya and Howm, he ſits down, looking towards the *eaſt* or the *north*, with his legs drawn up in front. Then, taking in his hand a little water and rice, he ſprinkles the idol, and conceives this act to be a proper preface to the commencement of his adoration. Next follows the *Kulſh Pooja*, in which he worſhips the idol's flaggon. Then ſucceeds the *Chankh Pooja*, or the worſhip of the conch-ſhell. Laſt in order is performed the *Ghunta Pooja*, which conſiſts in plaſtering the bell with aſhes of ſandal-wood. When he has finiſhed theſe Poojas, he throws down a little rice, and wiſhes that his God may be manifeſted. Theſe various duties are

all

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

all comprized in the firſt of the ſixteen ceremonies. In the ſecond he prepares and places a table of metal, either gold, ſilver, or copper, as a ſeat or throne for the Deity. In the third he throws water into a veſſel to waſh his foot-ſteps; for, in Hindoſtan it is the cuſtom, that, when a ſuperior enters the houſe of an inferior, he waſhes his feet. In the fourth, he ſprinkles water thrice, to repreſent the idol rincing his mouth, ſince it is alſo the cuſtom for an inferior to bring to a ſuperior water to rince his mouth with before meals. In the fifth, ſandal, flowers, beetel, and rice, are offered to the idol. In the ſixth, the idol and his throne are carried to another ſpot: then the worſhipper takes in his right hand a white conch-ſhell full of water, which he throws over the idol, and with his left hand rings the bell. In the ſeventh, he wipes the idol dry with a cloth, replaces it upon its throne, and adorns it with veſtments of ſilk or gold ſtuff. In the eighth, he puts the zennar upon the idol. In the ninth, he makes the tiluk upon the idol in twelve places. In the tenth, he throws over the idol flowers or green leaves. In the eleventh, he fumigates it with perfumes. In the twelfth, he lights a lamp with ghee. In the thirteenth, he

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

he places before the idol trays of food, according to his ability, which are diſtributed amongſt the by-ſtanders, as the holy relics of the idol's banquet. In the fourteenth, he ſtretches himſelf at full length with his face towards the ground, and diſpoſes his body in ſuch a manner, as that his eight members touch the ground, namely, the two knees, two hands, forehead, noſe, and cheeks, and this they call *ſhaſhtang*. Theſe kinds of proſtration are alſo preformed to great men in Hindoſtan. In the fifteenth, he makes a circuit around the idol ſeveral times. In the ſixteenth, he ſtands in the poſture of a ſlave, with his hands uplifted, and aſks permiſſion to depart. — There are particular prayers and many different ways uſed in performing theſe ſixteen ceremonies. Some believe, that only from the ninth to the thirteenth are indiſpenſable duties. Except a Saniaſſi and a Sooder all other Hindoos are bound to perform this tedious Pooja thrice every day.

Beſides theſe daily offerings of rice, fruits, and ghee, the Hindoos have their grand national ſacrifices, not very diſſimilar from that of the ſcape-goat among the Hebrews. The reader will find an account of one of theſe ſacrifices extracted from a Sanſcreet book, and

inſerted

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

inſerted in the Preface to Mr. Halhed's Code. It is called performing the JUGG, literally *the ſacrifice*, and though that of the living horſe and bull, as well as the more impious oblation of human beings, ſo extenſively detailed towards the commencement of this theological diſſertation, are no longer ſuffered in Hindoſtan; yet have the brahmins inſtituted an ingenious ſubſtitute, which, without ſtaining the altar with blood, once ſwelled with exhauſtleſs treaſures the coffers of the pagoda. If the expiatory *ſacrifice of a man* for ſome atrocious crime be no longer demanded by the gods, the *weight of a man* in gold and jewels is the only compenſation that can be admitted in lieu of the original. If the milk-white ſteed no longer pours his noble blood on the altar of the ſun, the radiant deity may yet be ſatiated with a golden horſe. If the immolated bull no longer ſmoak upon the ſacred coals of that altar, and feed at once the ravenous idol and his glutton prieſts, a thouſand cows, with the points of their horns plated with gold and their hoofs ſhod with ſilver, will ſuffice to avert the dreaded calamity which the living ſacrifice was intended to deprecate. This kind of jugg is called DAN, or the giving away of alms to the needy, and of this dan, or

pious

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

pious donation, there are ſixteen kinds enumerated in a ſection of the Ayeen Akbery, a ſection which cannot be omitted becauſe it is one of the moſt curious in the whole book. The immenſe value of theſe oblations, which hiſtory informs us were in ancient times actually and frequently beſtowed on the brahmins, demonſtrates, as I before had occaſion to remark, that Hindoſtan muſt, before the invaſion of the Mahommedan plunderers, have been far more abundant in bullion and jewels, than it has been at any period ſince that invaſion.

THE POOJA CALLED DAN, OR PIOUS PROPITIATORY DONATIONS.

There are various methods of performing DAN, or pacificatory oblations of bullion and jewels. 1. The devotee weighs himſelf againſt gold, ſilver, and other valuables, and preſents the amount to the brahmins as an oblation to the gods. 2. An image of Brahma is made with four faces, in each of which are two eyes, two ears, two noſes, and two mouths; it has four hands, and the parts of the body like an ordinary man. It is of gold and ought to weigh not leſs than thirty-three tolahs

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

lahs* and four maſhahs, nor more than 3410 tolahs. The height muſt be ſeventy-two fingers; the breadth forty-eight fingers. This is adorned with jewels, and, after the performance of certain ceremonies, given away in alms. 3. An egg is made of gold divided in two parts, which join together ſo as to make a perfect oval. It muſt not be ſmaller in breadth and heighth than twelve fingers, nor larger than a hundred and ten fingers. The weight muſt be from ſixty-ſix tolahs ſix maſhahs to three thouſand three hundred and thirty-three tolahs four maſhahs. 4. This donation conſiſts of a tree which was one of the fourteen things diſgorged by the ſea in the Courma Avatar. Birds are repreſented ſitting upon the branches. It is made of gold, and muſt not weigh leſs than two tolahs. 5. This conſiſts of one thouſand cows, with the points of their horns plated with gold, and their hoofs with ſilver, with bells and kataſſes about their necks. 6. This conſiſts of a cow and calf, made of gold, weighing from 850 to 3400 tolahs. 7. The ſeventh is a horſe;

* The tolah, we are informed by Tavernier, a merchant in gold and jewels, is a weight peculiarly appropriated, throughout the Mogul empire, to thoſe precious commodities, and, according to that author, a hundred tolahs amount to thirty-eight ounces.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

horſe, made of gold, weighing from 10 tolahs to 3333 tolahs four maſhahs. 8. A four-wheeled chariot, made of gold, with four or eight horſes, weighing from 10 tolahs to 6660 tolahs eight maſhahs. 9. A carriage, drawn by four elephants, all of gold, weighing from 16 tolahs to 6660 tolahs eight maſhahs. 10. Four ploughs of gold, of the ſame weight as the laſt article. 11. A repreſentation of a piece of land, with mountains and rivers made of gold, not weighing leſs than 16 tolahs eight maſhahs, nor more than 3333 tolahs. 12. A golden ſphere, weighing from 66 tolahs eight maſhahs to 3333 tolahs four maſhahs. 13. A golden vine, weighing from 16 tolahs to 3333 tolahs four maſhahs. 14. A repreſentation of the ſeven ſeas in gold, weighing from 23 tolahs four maſhahs to 3333 tolahs four maſhahs. 15. A cow and calf made of precious ſtones. 16. A golden figure, with the head of an elephant and the other parts human, weight from 16 tolahs eight maſhahs to 3333 tolahs four maſhahs.

According to ſome purauns, *toladan* is the only kind that is proper, and none of the others ſhould be leſs than 106 tolahs ſix maſhahs, or more than 833 tolahs four maſhahs. There are alſo different opinions about the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

manner of diſtribution; ſome brahmins maintaining that it ought to be firſt given to the ACHAREYA, and by them diſtributed to others. The ACHAREYA are thoſe who teach the Vedas and other ſciences. There are diſtinct ceremonies appointed for each kind of Dan, but it may be beſtowed at any time; although, offerings made during eclipſes, and when the ſun enters the ſign of Capricorn, are eſteemed more eſpecially meritorious. Great rewards are promiſed to thoſe who are charitable; inſomuch, that, for the firſt kind of dan, when a man gives away his own weight in gold, he is ordained to remain in paradiſe for one hundred million kalps, (periods of Brahma,) and, when he re-aſſumes a human form, he will become a mighty monarch.

I now haſten to fulfil my promiſe, ſo often repeated, of detailing the dreadful *preſcribed* penances which the brahmins undergo in their progreſs through the CHAR ASHERUM, or four Hindoo degrees of probation; and the ſtill more tremendous ſufferings *ſpontaneouſly* inflicted upon themſelves by the Yogees, or devotees of India, to attain a certain and ſpeedy admiſſion into the delights of paradiſe. This deſcription will, in fact, amount to little leſs than the hiſtory of the human ſoul, that æthereal

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

thereal ſpark, as the old philoſophers of Aſia conſidered it, which emaned from the bright central ſource of light and heat; of its various toils and wanderings during its earthly pilgrimage; and its inceſſant and ſtrenuous efforts to reunite itſelf to that ſource. Nothing can be more intereſting or important than this inquiry. I am about to bring forward, on the great theatre of human tranſaction, agents, who equally brave the dangers of the raging flood and the devouring fire; whoſe courage is not to be ſhaken by the ſharpeſt pangs of torture, or the approach of death in its moſt ghaſtly and appalling form. On this moſt curious and affecting ſubject, let us take, as a baſis of our diſquiſition, that obſervation of Strabo, which he lays down as the firſt principle of their theology: τον μεν ἐνθαδε βιϖ, ὡς ἀν ἀκμην κυομενων εἰναι, τον δε θανατον γενεσιν εἰς τον ὀπως βιον: or, that this preſent life is but the life of embryo-exiſtence, a mere conception; but that death is a generation or birth into TRUE LIFE. The reader will now pleaſe to compare this true repreſentation of Strabo with all the numerous paſſages previouſly extracted by me in the firſt chapter of the Indian theology from the Geeta, the Heetopades, and the Sacontala,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

contala, relative to the inceſſant migration of the ſoul, its aſcent through the ſeveral ſpheres, and its ardent deſires after and final abſorption in Brahme, THE SUPREME GOOD. He will likewiſe pardon me, I truſt, for once more bringing to his view the conſequent remark in page 354, with the circumſtances there enumerated of the peculiar and dreadful ſeverities inflicted on himſelf by the infatuated Yogee, the truth of all which circumſtances I ſhall preſently proceed to prove from the moſt reſpectable authorities.

" From the collective evidence exhibited in the preceding pages, the aſſertion with which I commenced theſe particular ſtrictures on the Metempſychoſis, that the profeſſed deſign of it was to reſtore the fallen ſoul to its priſtrine ſtate of purity and perfection, is proved beyond contradiction. Thus, an intereſting and aſtoniſhing proſpect unfolds itſelf to our view. Their ſacred writings, we ſee, repreſent the whole univerſe as an ample and auguſt theatre for the probationary exertion of millions of beings, who are ſuppoſed to be ſo many ſpirits degraded from the high honours of angelic diſtinction, and condemned to aſcend, through various gradations of toil and ſuffering, until they ſhall have reached

that

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

that exalted ſphere of perfection and happineſs, which they enjoyed before their defection. Animated by the deſire of obtaining that final boon, and fired by all the glorious promiſes of the Vedas, the patient Hindoo ſmiles amidſt unutterable miſery, and exults in every dire variety of voluntary torture. In the hope of expiating former crimes by adequate penance, and of regaining ſpeedily that fancied elyſium, he binds himſelf to the performance of vows which make human nature ſhudder and human reaſon ſtagger. He paſſes whole weeks without the ſmalleſt nouriſhment, and whole years in painful vigils. He wanders about naked as he came from the womb of his parent, and ſuffers, without repining, every viciſſitude of heat and cold, of driving ſtorm and beating rain. He ſtands with his arms croſſed above his head, till the ſinews ſhrink and the fleſh withers away. He fixes his eye upon the burning orb of the ſun, till its light be extinguiſhed and its moiſture entirely dried up. It is impoſſible to read the following minute deſcription of one of theſe devotees in the act of ſtationary penance, as given in the Sacontala, without ſhuddering. Every circumſtance enumerated fills the mind with encreaſing horror, and freezes the aſto-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

niſhed reader to a ſtatue, almoſt as immoveable as the ſuffering penitent. Duſhmanta aſks; "Where is the holy retreat of Maricha?" — Matali *replies*, "A little beyond that grove, where you ſee a pious YOGEE, motionleſs as a pollard, holding his thick buſhy hair, and *fixing his eyes on the ſolar orb.* — Mark, his body *is half covered with a white ant's edifice*, made of raiſed clay; *the ſkin of a ſnake* ſupplies the place of his ſacerdotal thread, and part of it girds his loins; a number of *knotty plants* encircle and wound his neck, and *ſurrounding birds neſts* almoſt cover his ſhoulders."*

From the whole of the preceding ſtatement it muſt be evident to every reader that the brahmins are no ſtrangers to the doctrine, eſteemed *abſurd* in ſome Chriſtian countries, but admitted by them from time immemorial, that of ORIGINAL SIN. It is their invariable belief that MAN IS A FALLEN CREATURE. Upon this very belief is built the doctrine of the migration of the ſoul through various animal bodies, and revolving BOBUNS, or planetary ſpheres: and I have already endeavoured to prove, that they could only have been united in this uniform belief by ſome ancient, but mutilated, tradition, relative to the defection of man

* Indian Antiquities, vol. ii. p. 354.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

man in paradiſe from primeval innocence and virtue.

The doctrine juſt alluded to, as ſo univerſally prevalent in Aſia, that man is a fallen creature, originally gave birth to the perſuaſion, that, by ſevere ſufferings and a long ſeries of probationary diſcipline, the ſoul might be reſtored to its primitive purity. Hence oblations the moſt coſtly, and ſacrifices the moſt ſanguinary, in the hope of propitiating the angry powers, for ever loaded the altars of the pagan deities. They had even ſacrifices denominated thoſe of *regeneration*, and thoſe ſacrifices were always profuſely ſtained with blood. The Taurobolium of the ancients, a ceremony in which the high prieſt of Cybele was conſecrated, was a ceremony of this kind, and might be called a baptiſm of blood, which they conceived imparted a ſpiritual new birth to the liberated ſpirit. In this dreadful and ſanguinary ceremony, according to the poet Prudentius, cited at length by Banier on the ancient ſacrifices, the high prieſt about to be inaugurated was introduced into a dark excavated apartment, adorned with a long ſilken robe and a crown of gold. Above this apartment was a floor perforated in a thouſand places with holes, like a ſieve, through which the blood of a ſacred bull, ſlaughtered

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

for the purpoſe, deſcended in a copious torrent upon the incloſed prieſt, who received the purifying ſtream on every part of his dreſs, rejoicing to bathe with the bloody ſhower his hands, his cheeks, and even to bedew his lips and his tongue, with it. When all the blood had run from the throat of the immolated bull, the carcaſe of the victim was removed, and the prieſt iſſued forth from the cavity a ſpectacle ghaſtly and horrible, his head and veſtments being covered with blood, and clotted drops of it adhering to his venerable beard. As ſoon as the pontifex appeared before the aſſembled multitude, the air was rent with congratulatory ſhouts; ſo pure and ſo ſanctified however was he now eſteemed, that they dared not approach his perſon, but beheld him at a diſtance with awe and veneration.*

It has been before obſerved, that, by theſe initiations, or baptiſms of blood, the ancients conceived that they obtained an eternal regeneration, or new birth; nor were they confined to the prieſts alone, for perſons, not inveſted with a ſacred function, were ſometimes initiated by the ceremony of the Taurobolium, and one invariable rule in theſe initiations was to wear the ſtained garments as long as poſſible,

* Prudentius apud Banier's Mythology, vol. i. p. 275.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

poſſible, in token of their having been thus regenerated. This ſacrifice of regeneration was alſo ſometimes performed for the purification of a whole nation or the monarch that governed it. The animal ſacrificed was not obliged to be always of one ſpecies; inſtead of a bull, a ram was frequently ſacrified, when the ceremony was called Criobolium, and ſometimes a ſhe-goat, when it obtained the name of Ægibolium. Some of theſe regenerations were valid only for twenty years, when they were to be renewed for the acquiſition of renovated virtue, and the celebration of them often continued for many days. The reader will find in Mountfaucon engravings of ſeveral of theſe Taurobolia and Criobolia, and in particular he will there meet with the deſign of a very curious one, dug up at Lyons, with an inſcription importing, that it was celebrated there for the health of the emperor Antoninus Pius.*

But to return to that country which is the immediate ſcene of our inveſtigation, whence this doctrine is with great probability aſſerted in the moſt ancient periods to have ſpread over all the kingdoms of Aſia: we there find it at this day flouriſhing with uncommon vigour; all

* See Antiquities Explained, vol. ii. p. 108.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

all ranks and ages inflicting on themſelves ſevere mortifications in hopes of ſpeedy reſtitution, and preſſing forward to the goal of immortality. From the poſſibility of this envied reſtitution to priſtine purity and happineſs none in India are excluded, but thoſe who have been either ſo unfortunate or abandoned as to have forfeited their caſt; the unhappy and rejected, even though repentant, race of Parias or Chandalahs, who, by the unalterable laws of Brahma, are doomed to be the everlaſting drudges of the other tribes, excluded from even the hope of riſing to a higher rank in the creation, or ever amending their forlorn and deſperate ſtate. In ſuch abomination are theſe Chandalahs holden, that, on the Malabar ſide of India, if they chance even to touch one of a ſuperior tribe, he draws his ſabre and cuts him down on the ſpot, without any check from the laws of the country. Even the ſhade, which the wretched body of a Chandalah in paſſing throws upon any object, imparts pollution, pollution not to be wiped away but by a particular proceſs of purification. Deſtined to miſery from their birth, bowed down with inceſſant toils, which, to any but the patient and unrepining Chandalah, would make life an intolerable burthen; death

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

death itſelf, that laſt refuge of the unfortunate, opens no dawn of comfort to his mind, and unfolds no ſcenes of future felicity to reward his paſt ſufferings. The gates of Jaggernaut itſelf are to him for ever cloſed; and he is driven, with equal diſgrace, from the ſociety of men and the temples of the gods. Human policy or caprice might have given birth to the other ſingular inſtitutions of this great empire; but to what principle of human policy can we attribute a law ſo contrary to the general principles of benevolence, that reigns through the inſtitutions aſcribed to Brahma, and fraught with ſuch a diabolical ſpirit of revenge and malignity?

Like their neighbours, the Indians, the ancient Chineſe, alſo, according to Couplet, believed not only in the *immortality*, but in the *tranſmigration*, of the human ſoul, occaſioned by its primeval defection. They conſidered the departed ſpirits of their moſt virtuous anceſtors, who had performed the planetary journey, as engaged in the celeſtial regions, in the benevolent office of interceſſion with the Supreme Being for their progeny, ſojourning, like weary pilgrims, on the bobun of earth; and therefore, ſays our author, at their feſtival entertainments, before the banquet commenced,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

menced, they made offerings to them of the choiceſt viands, and poured out libations to their honour; a practice very ſimilar to the ceremony of the Indian STRADHA.* The Chineſe theologians, however, while they conclude all men to be involved in vice and error, do not go the dreadful length of anathematizing for ever any of the inferior caſts, and barring them out at once from the gates of heavenly mercy and every benefit of earthly compaſſion. It is doubtleſs a relic of the abominable Cuthite doctrines, of that relentleſs race, whoſe bloody worſhip outraged all the dictates of humanity, and who, in their infernal orgies, offered up even their ſons and their daughters to devils.

Beſides the promiſe of entering at large into the brahmin initiations, I have repeatedly pledged myſelf in the courſe of this extenſive review, or rather hiſtory, of the Aſiatic theology, to compare the greater Mithratic myſteries, as far as they are known, with thoſe which were celebrated in the cavern-temples of India, and there cannot be a better opportunity for making that compariſon than what the preſent chapter affords, in which we are conſidering the brahmin doctrine of the regeneration

* Couplet Scientiæ Sinicæ, lib. ii. p. 103.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

neration of the ſoul, by a ſevere courſe of progreſſive penances riſing above each other in horror and anguiſh. The principal feature of ſimilitude is the unexampled tortures which the reſpective candidates underwent in their progreſs through either dreadful ordeal. I ſhall begin with deſcribing the probationary diſcipline endured by the brahmin during his progreſs through the four degrees of the Char Aſherum. I ſhall then proceed to detail the ſeverities ſubmitted to by the Mithriacs, and the reader, who will take the trouble of turning, while he reads theſe accounts, to the deſcription in the firſt chapter of the Indian Theology of the Grecian myſteries in honour of Ceres, celebrated at Eleuſis, and to that of the Egyptian pomp ſacred to Oſiris and Iſis at Philaë, in the ſecond, will find that he has nearly the whole of the myſteries, performed in the ancient world, brought at once before his view in this diſſertation, detailed from the beſt authorities, and pourtrayed with no unanimated, but I truſt with no exaggerating, pencil.

Abul Fazil, the ſecretary of Sultan Akber, from the ſacred books of the brahmins, to which he had acceſs, as well as from the oral accounts of thoſe brahmins, who repoſed

a

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

a confidence in the miniſter of their moſt lenient monarch of Mohammedan extract, has inſerted, in the third volume of the Ayeen Akbery, a very ample deſcription of the Char Aſherum, of which I ſhall immediately ſubmit the ſubſtance to the reader.

The veneration anciently entertained both in India and Perſia for the SUN and FIRE, together with many of their conſequent ſuperſtitions, engaged a conſiderable portion of the firſt chapter of the Indian Theology. I did not preſume to determine in which of thoſe nations that worſhip firſt commenced, but referred it to a Chaldaic origin; to that people who earlieſt practiſed the Sabian idolatry. I cited claſſical authority in proof that horſes were, in Perſia, ſacrificed to the ſun, in addition to which, I might have added that direct aſſertion of Juſtin, from Trogus Pompeius; ſolem unum Deum eſſe credunt et equos Deo ſacratos ferunt. From Sanſcreet books, I alſo produced evidence of the exiſtence, in ancient æras, of an ASWAMMEDHA-JUG, or horſe-ſacrifice, in India. It is to be feared that both the Mithratic and the Suryatic rites were ſtained with a more horrid ſpecies of ſacrifice, the blood of men. This abominable rite, ſo univerſally prevalent in the ancient world,

took

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

took its riſe from the idea, that, the nobler was the victim offered, the more propitious and benignant was rendered the deity adored. With how dreadful a profuſion human blood was anciently ſhed on the altars of India has already been related; that the caverns of the furious Mithriacs were little better than vaſt ſepulchres of ſacrificed men is evident, not only from Porphyry's ſecond book, De Abſtinentia,* in which the dreadful pangs of hunger and thirſt, and various other miſeries undergone by the emaciated candidate during initiation, are enumerated; but is farther evinced by a very curious fact, related in the Eccleſiaſtical Hiſtory of Socrates, a Chriſtian writer who flouriſhed in the fifth century, ſhortly after the final extinction of the Mithratic ſuperſtition at Rome, by order of Gracchus, præfect of the prætorium. In this author's time, the Chriſtians of Alexandria having diſcovered a cavern that had been conſecrated to Mithra, but for a long period cloſed up, reſolved to explore it, and examine what remnants of that ſuperſtition it contained, when, to their aſtoniſhment, the principal thing they found in it was a great quantity of human ſkulls, with other bones of men that had been ſacrificed,

* De Abſtinentia, lib. ii. p. 71, et ſeq.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſacrificed, which were brought out, publicly expoſed, and excited the utmoſt horror in the inhabitants of that great city.*

This general though dreadful feature of reſemblance between the Mithriac and Suryatic devotees, having been thus again brought before the view of the reader, I proceed, in the firſt place, from that authentic regiſter the Ayeen Akbery, to preſent him with the account of

The brahmin Char-Asherum, or four degrees of probation.

The first degree, or Brahm-charee.—This ſtate may be entered into by the young brahmin noviciate, ſo early as his eighth year, when the firſt ceremony of initiation is the putting on of the ſacred zennar, or cord of three threads, in memory and honour of the three great deities of Hindoſtan. Thoſe who refuſe to admit the hypotheſis, ſo amply detailed in the former chapter, relative to what I ſuppoſe to be the genuine origin of thoſe three deities, muſt continue to conſider them as the three elements perſonified; earth, fire, and air, which latter element condenſed, according

* Hiſt. Eccleſiaſt. lib. ii. cap. 2.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

cording to the brahmins, is water. Theſe, ſay the antagoniſts of that hypotheſis, are the principles of which all bodies in nature, and man himſelf, are compoſed. Theſe were therefore conſidered as *firſt principles*, and in that ſenſe deified by a race plunged in materialiſm. I have thus ingenuouſly ſtated the oppoſite argument, that the reader, who is not inclined to degrade the human ſoul into a portion of reſpired air, may judge which of the two is the nobler hypotheſis.

The materials of which the zennar is compoſed, and the myſtic ceremonies with which it is formed, have been already deſcribed in page 739. This cord muſt be twiſted and put on the young brahmin by his father or tutor; and, when put on for the firſt time, it is accompanied with a piece of the ſkin of an antelope, three fingers in breadth, but ſhorter than the zennar; the meaning of which I cannot conjecture, except it be alluſive to the life which the holy hermit leads in thoſe woody ſolitudes, where beaſts of the chaſe are his companions, and their ſkins his only covering from the inclemency of the weather. This doctrine of ſylvan ſecluſion is farther inculcated by their alſo inveſting the brahmcharee or brahmaſſari, as the word is

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſometimes better written, by a circular belt, formed of a ſacred graſs, called *moonj*.*

He now learns the *gayteree*, or hymn in honour of the ſun; and he is preſented with a ſtaff of ſacred palaſs-wood. He then leaves the houſe of his natural for the abode of his ſpiritual father, under whoſe tuition he learns all the ſublime doctrines and myſterious rites inculcated in the Vedas. There is no occaſion for me to recapitulate all the routine of his various ablutions. The preciſeenumeration of theſe would be in many inſtances indelicate, ſince it is with the brahmins as with the Mahomedans, every call of animal nature is attended with reiterated lavation. Let us attend to his *dreſs*, for the reader will ever bear in remembrance the difference ſubſiſting between a brahmin, who is the old brachman, and wears apparel; and the yogee, or old gymnoſophiſt, who, warm with fervid piety, ſpurns external clothing. A gymnoſophiſt, or Hindoo penitent, is not properly a brahmin; though a brahmin, by adopting ſeverer auſterities, may become a gymnoſophiſt.

His dreſs conſiſts of, firſt, a lungowtee, or cloth of decency, which covers the waſte; ſecondly,

* Ayeen Akbery, vol. iii. p. 215.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

ſecondly, a *lungee*, another cloth which folds over the former; thirdly, a linen robe without any ſuture, a kind of veſtment, which, it is remarkable, the great high prieſt himſelf condeſcended to wear; fourthly, a linen cap. He bathes every morning without any covering but the lungowtee and the graſs cord of moonj. His morning ablution and the attendant ceremonies, extracted from this part of the Ayeen Akbery, are inſerted in my ſecond chapter with ſome obſervations, which need not be repeated here, although the account of the bathing itſelf muſt by no means be omitted. "The brahmin bathes every morning before ſun-riſe. He begins his ablution with taking up in his right hand a little water, and ſays, Pardon my offences! After this, he throws away the water; then he rubs himſelf all over with earth; and, if he be in a river, dives three times, or elſe he throws water thrice over his body, and rubs himſelf with his hands. Next he repeats the name of GOD, and, afterwards, thrice takes up in his right hand a little water, which he ſips, and repeats certain prayers, during all which time he ſprinkles water upon his head. Then, with his fore-finger and thumb, he ſtops his noſtrils, and, bowing down his face to the ſurface of the water,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

repeats another prayer, and then plunges again or throws water over himſelf thrice. He then ſprinkles ſeven times his forehead, breaſt, and ſhoulders; after this, joining his open hands, he fills them eight times with water, and throws it towards the ſun, reciting a particular prayer. He then ſips the water, and finally repeats the PARAYENAM." After this ablution, he puts on the different garments above-deſcribed, and, accordingly as he may chance to be a brahmin of the Veeſhnu or Seeva caſt, makes the different marks on his forehead and body with aſhes, turmeric, or vermilion; but, if he have bathed in the Ganges, nothing can be more in repute for this ceremony than the clay of that holy river, which waſhes away all human offences. He now takes up his pilgrim ſtaff, and throws over his ſhoulders a leathern belt, with a pouch faſtened to it, for the purpoſe of containing ſuch food as benevolence may ſupply him with. He then performs the *ſindeyha* and *howm*. The former is a prayer attended with a repetition of drinking and ſprinkling of water after a particular manner. The latter is a burnt-ſacrifice, and can only be properly performed in a fire which has been kindled by the friction of two pieces of palaſs

or

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

or peepul wood, which are accounted ſacred. The ceremony conſiſts in paſſing through the fire, or throwing into it, a piece of the ſame conſecrated wood with which it was kindled, and the flame of which is never ſuffered to be wholly extinguiſhed.

When the charity of the pious has ſupplied rice or fruits for his ſcanty meal, he firſt offers it to his tutor, who taſtes it, and, having craved his permiſſion to eat, with many prayers and ablutions he gets through his vegetable banquet. The luxury of honey, beetel, and perfumes, is denied to the Hindoo aſpirant, who never goes where there are ſinging, dancing, or gaming. As he grows up, the hair of his head is ſhaven, all but one ſolitary lock at the back of the crown. He is permitted to have no commerce with women; but the moſt rigid purity in thought and action is enjoined him. All the ebullitions of anger, envy, and revenge, are checked by the ſevereſt diſcipline; and the love of truth and virtue inculcated by promiſes of the moſt flattering diſtinction and attainments in another and more perfect ſtate of being. In prayer, ablution, and ſtudying the Vedas, the day is conſumed; and, when the ſun begins to decline, ceremonies, nearly ſimilar to

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

thoſe which preceded its appearing above the horizon, are again repeated: the gayteree, the ſindeyha, the howm. At length he retires to ſhort repoſe on his wretched bed of ſtraw, or ſleeps under the firſt tree that offers, wrapt up in the ſkin of a ſtag, antelope, or ſome other animal.* Some continue in this initiatory ſtate only five years; the more general practice is to remain in it twelve years; but others, from diffidence and other motives, ſpend all their lives in this preparatory ordeal.

THE SECOND DEGREE, or GERISHTH. — When the bramaſſari has finiſhed the courſe of ſtudy, devotion, and auſterity, preſcribed him, if he feel an inclination to continue his ſpiritual progreſs, to deſpiſe all terreſtrial enjoyments, and devote the reſt of his life to the ſervice of the ſtern deity whom he adores, it is in the higheſt degree meritorious; but if he feel no ſuch inclination, or ſhrink from the ſeverity of future ſuffering, he is not compelled to advance farther in the dreadful trial. In that caſe, he waits upon his brahmin-preceptor, and obtains permiſſion to return to the houſe of his father. In the ſtate of GERISHTH, the dreſs is entirely changed, except in the article of the zennar, which is retained through life.

* Ayeen Akbery, vol. iii. p. 219.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

life. The initiated now puts on a turban of linen rolled round in many folds; a ſheet eight cubits long and two broad ſerves to cover his loins and thighs; another ſheet four cubits long and two broad is thrown over his ſhoulders: this latter may have a ſuture, the former muſt have none.

The Geriſhth riſes four ghurries before day-break, and goes through all the ceremonies which were obſerved by him in his former ſtate, but his ablutions are doubled, and his prayers, ſprinklings, and ſacrifices, proportionably increaſed. His day is divided into eight different parts, to each of which a particular duty is aſſigned, the enumeration of all which would be tedious to an European reader. He offers ſolemn oblations to the deutahs, and his departed anceſtors, whom he hopes ſpeedily to rejoin: he ſupports life by gleaning the fields after the reapers, or by begging here and there a handful of rice, and a part even of this ſcanty ſupply he throws into the fire, as an offering to the deutah and the dead. In the evening, the multiplied ceremonies of ablution, the ſindehya, and the howm, return; and afterwards he retires to paſs the greater part of the night in vigils, obſerving the ſilent courſe of the moon and planets, and con-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

templating with rapture the blue vault in which the fixed ſtars are placed; thoſe glittering orbs, among which his impatient ſpirit burns to mount. In this ſenſe alone can we underſtand what we are told by Abul Fazil, in regard to the brahmins of this degree paſſing the evening in the ſtudy of philoſophy: it was an aſtronomical philoſophy deeply connected with their Sabian theology; and, though the ſecretary of Akber was not deeply acquainted with their ſyſtem of aſtronomy, yet, from that extent in which it is now known to the moderns, we are certain that a very large portion of the night muſt anciently have been devoted to this ſtudy. The awful ſeaſon of incumbent darkneſs was that in which anciently the deeper myſteries of the brahmin religion commenced, and nocturnal hymns reſounded through the long ailes of Elephanta, and echoed amidſt the ſpacious dome of Salſette. Through the northern gates of thoſe caverns, or cavities, pierced in the roof for the purpoſe, they watched the motions of the planets, and marked the gradual apparent revolution of the heavens; on particular aſpects and conjunctions, rending the midnight air with ſhouts of joy or outcries of terror.

Were

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

Were not they accuſtomed thus nightly in their cells to obſerve the celeſtial phænomena, how could their various faſts and feſtivals, which are, for the moſt part, regulated by the poſition of the heavenly bodies, and particularly by the entrance of the moon into the reſpective *nac ſhattras*, or lunar manſions, have been inſtituted with ſuch aſtronomical preciſion? What is the RAAS JATTRA but the circular dance of the planets round the ſun? What are the eternal conteſts of the Soors and Aſſoors, or bright and ſable genii, repreſented in the feſtival dramas of India, eſpecially at the great equinoctial feaſt of Durga, but emblematical repreſentations of the imagined conteſts of the ſummer and winter ſigns for the dominion of the varied year, and the different aſpects of the planets? What is meant by the great celeſtial dragon, that on every eclipſe ſeizes with his teeth the affrighted ſun and moon, but the aſcending and the deſcending nodes? What is the ſerpent with a thouſand heads on which Veeſhnu ſleeps at the ſolſtitial period, but the hydra of the ſkies, that vaſt conſtellation, the numerous ſtars incloſed in which are poetically called its flaming heads, vomiting fire, and on which the Greeks founded the ſtory of the Lernæan hydra, ſlain by Hercules, (that is, the conſtellation

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

tion Hercules,) the foot of which latter aſterifm, on the celeſtial ſphere, is placed near the head of the former. Theſe dramatic exhibitions at the various feſtivals of India, nearly all founded upon aſtronomical obſervation, inſtituted in the earlieſt periods of the Indian empire, alluſive to phyſical phænomena, and the meaning of which is not at this day fully comprehended by the Indian audience themſelves, I can conſider in no other light than as relics of the ſacred myſteries anciently exhibited in the holy grove and the gloomy cavern, where, as in the Mithratic myſteries, the conſtellations were repreſented by forms ſimilar to thoſe under which they were deſignated in the heavens; where, while Seeva rode on the bull, Veeſhnu flew on the eagle of the ſphere, and became ſucceſſively incarnate in the fiſhes, the boar, (an aſteriſm in the Chineſe zodiac,) the teſtudo, and the lion. At this late period, and with the few genuine documents of remote Indian antiquity in our poſſeſſion, we can only be guided by analogy in forming our judgement relative to the ancient myſteries practiſed in the religious exhibitions of the brachmanian magi; and that judgement may, in a great degree, be regulated by the glimmering information which has deſcended to us,

relative

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

relative to the doctrines and practices of their Perſian brethren, the diſciples of Zoroaſter, in the neighbouring mountains of Media, during periods in which we have few authenticated accounts of thoſe flouriſhing in Hindoſtan.

The initiation, therefore, into theſe profounder myſteries, I conſider as peculiar to the ſecond Aſherum, in which both the conſtitution and the mind of the aſpirant were endued with matured and manly vigour, to bear, with leſs injury, the trying ſeverities which diſtinguiſhed it, the firſt Aſherum being a ſtate of comparative infancy. The third Aſherum, on the deſcription of which we muſt now enter, is the ſtate of imbecil age. The accumulation of horrors which mark this ſtate, I ſhall inſert almoſt *verbatim* from Abul Fazil.

THE THIRD DEGREE, or BANPERISTH.—When a brahmin, determined to be a banperiſth, arrives at advanced age, or becomes a grandfather, he gives up the management of his family to his ſon, or ſome other relation, and he then bids adieu to the world. He quits the populous city for eternal ſolitude, and, retiring to the deſert, he there builds

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

builds himſelf a cell or grotto, where he gradually weans his heart from all worldly concerns, and makes preparation for his laſt journey. If his wife, through affection, wiſhes to accompany him to this woody ſolitude, it is allowable; but the ſecluded pair muſt ſubdue all carnal inclinations, and become cold as the rock on which they repoſe.

Here the hoary devotee cheriſhes the perpetual fire for ſacrifice, and wraps his aged limbs in a veſtment made of the *leaves or bark of trees*; a coarſe lungowtee being the only piece of linen that he may wear. He never cuts his hair nor pairs his nails. At morning, noon, and evening, he performs his ablutions with the ſindehya; and every morning and evening the howm, in the ſame manner as is directed for the geriſhth; but his ablutions are now trebled, and he lives, as it were, in the purifying wave. Yet, ſolitary and forlorn, he hangs down his head, bending under the weight of imaginary crimes. In ſilence not to be broken, and with reverential awe, he perpetually reads and meditates on the holy Vedas. He never ſuffers ſleep to oppreſs his eye-lids in the day-time, and, in the night, he takes his ſcanty repoſe upon the bare ground.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

ground. In the ſummer months, he ſits in the ardent beam of a tropical ſun, ſurrounded with four fires. During the four rainy months, he dwells upon a ſtage raiſed above the water by four poles, but entirely expoſed to the inclemency of the weather. In the four winter months, he *ſits all night in cold water*. He inceſſantly performs the faſt of Chanderayan, and eats only when night approaches.

To ſuſtain life in his voluntary exile, he is allowed to amaſs a ſtore of proviſions ſufficient for one year; but he is abſolutely forbidden to taſte any food artificially prepared by man, and he exiſts ſolely upon dried fruits and grain that grows wild in the deſerts. That grain is not to be cooked even by himſelf, he is only allowed to ſoften it with water. When he cannot collect proviſions himſelf, he applies to other banperiſths, or, if they cannot ſupply him, he then through abſolute neceſſity goes to the next town for ſuch food as charity may ſupply him with, but he remains there no longer than is neceſſary for the purpoſe of obtaining that food.

If worn down by a long courſe of unrelenting ſeverities, the animal ſpirits ſink, and he becomes weary of life: he then, by the permiſſion

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

permiſſion of the Vedas, travels either to the Eaſt, whence the bright ſymbol of the deity darts its firſt ray upon the earth, or directs his progreſs towards the North, doubtleſs for an aſtronomical reaſon, ſince, in deſcribing the two gates of heaven, through which the migrating ſoul glides, Homer informs us,

That on the *north* is pervious to mankind,
The ſacred *ſouth* to immortals is conſigned,

purſuing his ſolitary journey to the land unknown. Diſdaining all obſtruction, rejecting all nouriſhment, and abſorbed in intenſe contemplation on the ſtate to which he is rapidly advancing, he preſſes forward in his fancied career to happineſs and glory, till exhauſted nature faints under the taſk: he ſtaggers, falls, and expires! If a leſs tedious and toilſome death ſhould prove more agreeable to him, he is not reſtrained to this mode of departure, but he may plunge at once into conſuming fire, he may bury himſelf in the overwhelming flood, or he may precipitate himſelf from a rocky eminence, that he may be daſhed to pieces in the fall. Theſe ſuicidal executions they conſider as the ſure road to paradiſe; but, unleſs the penitent has reached the fourth degree, and ſuffered the tortures of the ſtate of Sanyaſſi, he has no title, from this action alone,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

alone, to the ſublime rewards of MOKT.* The faſt of Chanderayan, mentioned above, is thus practiſed: — the devotee eats on the firſt day only one mouthful, two mouthfuls during the ſecond day, and he thus continues increaſing a mouthful every day for a month. He then decreaſes gradually a mouthful on each day, till he is at length reduced to the ſingle mouthful with which he began. Such is the Chanderayan, and it muſt be owned to be a very ingenious mode of inflicting progreſſive and lingering torture: but the ingenuity of the Hindoos in this reſpect ſtill more wonderfully diſplays itſelf in many of thoſe enumerated in the following ſection, which forms a proper appendix to the tremendous excruciations of the third Aſherum.

DIFFERENT KINDS OF HINDOO FASTS.

The firſt kind is, when the penitent neither eats nor drinks for a day and night. There are twenty-nine ſuch faſts in the courſe of the year, which are indiſpenſable.

The ſecond kind. He faſts during the day, and eats at night.

The third kind. He eats nothing but fruits, and drinks milk or water.

The

* Heaven. See Ayeen Akbery, vol. iii. p. 223.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The fourth kind. He eats once during the day and night.

The fifth kind. He eats only one particular kind of food during the day and night, but as often as he pleaſes.

The ſixth kind. Chanderayan, which has been deſcribed.

The ſeventh kind. He neither eats nor drinks for twelve days.

The eighth kind. This laſts twelve days. During the firſt three days, he eats a little once in a day. During the next three days, he eats only once in the night. During the three days next ſucceeding, he never taſtes any thing, unleſs it be brought to him by the hand of accidental benevolence. During the laſt three days, he neither eats nor drinks.

The ninth kind. This faſt laſts fifteen days, and is obſerved in the following manner: — For three days and nights, the penitent eats only one handful at night. For the next three days and nights, if accidental charity ſhould beſtow upon him ſuch a handful, he eats it, otherwiſe he does not take any ſuſtenance. For the three ſucceeding days and nights, he eats nothing. During the three

* Ayeen Akbery, vol. iii. p. 223.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

three days and nights following, he takes only a handful of warm water each day. The laſt three days and nights of this dreadful penance, a handful of warm milk each day is his only allowance.

The tenth kind. For three days and nights, he neither eats nor drinks. He lights a fire, and ſits contemplative at a door, where there enters a hot ſuffocating wind, which he draws in with his breath.

The eleventh kind. This alſo laſts fifteen days, and is performed after the following manner. Three days and nights he eats nothing but leaves; three days and nights, nothing but the ſeed of the lotos; three days and nights, nothing but peepul-leaves; three days and nights, the expreſſed juice of a particular kind of graſs called DOOBAH.

The twelfth kind. The following is his regimen for a week. The firſt day he lives entirely upon milk; the ſecond, upon milk-curds; the third, he taſtes nothing but ghee; the fourth, his diſguſting beverage is the urine of the cow; the fifth, the excrements of that holy animal are his allotted food; the ſixth, water is his only nouriſhment; on the ſeventh, the ſtern mandate of a ſevere ſuperſtition ordains to be a total faſt.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

During every kind of faſt, he abſtains from fleſh, adeſs, lubya, honey, and molaſſes, ſleeps on the ground, plays not at any game, has no connection with woman, anoints not himſelf with oil, neither ſhaves himſelf; but every day, while it laſts, he beſtows charity, and performs other good actions.

The FOURTH ASHERUM being the ſtate of Saniaſſi, and the Saniaſſi differing but little in point of unexampled ſeverity from the gymnoſophiſt of the ancients, or modern YOGEE, a character on the inveſtigation of which I muſt enter at conſiderable length, and with which it is my intention to conclude the Indian Theology, I ſhall, in this place, inſert the relation of the kindred tortures endured by the initiated in the MYSTERIES OF MITHRA; ſtupendous and nefarious myſteries, equally diſhonourable to the deity and deſtructive to man!

THE DREADFUL RITES OF INITIATION INTO THE MITHRIAC MYSTERIES UNVEILED.

The account, given in a preceding page of the diſcovery of the Mithriac ſepulchral cavern of Alexandria, is deciſive in regard to

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

to the human ſacrifices of the Mithriacs, but exhibits no ſatisfactory evidence relative to the peculiar mode of ornamenting and lighting up the ſubterraneous temple, deſcribed by me in a former chapter, and the refulgent orbs of different metals, (whence came the aſtronomical characters of chemiſtry in uſe among us,) by which the ſeveral planets were deſignated. I have it, however, now in my power to eſtabliſh beyond a doubt that curious circumſtance recorded by Celſus.

Towards the cloſe of the ſixteenth century, in digging between the hills Viminalis and Quirinalis, at Rome, and in a ſpot which formed the vineyard of Horatius Muti, ſome workmen diſcovered a vaulted chamber, or ſmall circular temple, and the reader has been already informed, that all the temples of Mithra and Veſta, that is, the ſun and fire, were both vaulted and circular, being ſymbolical of the world, fabricated by Mithra, and illumined by his beam, and nouriſhed and invigorated by the central fire of Veſta. In the middle of this temple ſtood a ſtatue of Mithra, of white marble, ſomewhat leſs than four feet high. It ſtood erect upon a globe, out of which a ſerpent iſſued, the emblem of life, which, twining in numerous folds around the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

body of the deity, marked the revolutions of his orb and the cycles of revolving time. The body of the ſtatue was that of a man, the head was that of a lion, alluding to the LEO MITHRIACA, or lion of the zodiac, which the reader may ſee engraved on Dr. Hyde's firſt plate and in this volume. And here it may be uſeful to obſerve, that whenſoever, in antique ſculptures or paintings, we meet with figures having the heads of lions, bulls, dogs, ſerpents, or horſes, they in general allude either to thoſe in the zodiac, or one or other of the forty-eight old conſtellations, according to the aſtronomical mythology of the country. The Sphynx of Egypt, ſo often noticed as the ſymbol of the ſun in Leo and Virgo, and the Anubis of that country, expoſed to view when Syrius roſe heliacally, will fully explain my meaning. The two hands of this image graſp two keys, preſſed cloſely to his breaſt, and four large wings expand from his ſhoulders. The two keys plainly denote his power over the two hemiſpheres, when, as the poets have it, he unlocks *the gates of light* to either world, and his four wings evidently point to the four quarters of that univerſe which he commands, as well as the velocity with which the ſolar light travels to them. The

circumſtance,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

circumſtance, however, which principally arreſted the attention of thoſe who diſcovered this cavern-temple, was, that, around this image, A CIRCLE OF LAMPS was ſuſpended in regular order, which ſeemed to be ma le of baked earth, and which there can be but little doubt were formerly coloured to give the varied light of the planets ſymbolized, although thoſe colours were no longer diſcernible. What was exceedingly remarkable, theſe lamps were ſo arranged as that the ſide which gave the light was turned towards the ſtatue, a proof that the ancients knew the planets were themſelves opaque bodies, and derived their light from the central orb, around which they revolved.*

Such was the Perſian Mithra: — let us examine the character and offices of the prieſts who officiated in thoſe caverns, which, Lactatius has before partly informed us, were choſen to be his temples; for this reaſon, that, amidſt the darkneſs of thoſe receſſes, the aſtronomical prieſts might more effectually diſplay to the view of their diſciples the manner after which eclipſes of the ſun, and other heavenly

 bodies,

* See the account of Flaminius Vacca, a Roman ſculptor, who examined this temple, extracted, from an Italian journal, by Mountfaucon in his Antiquities, vol. i. p. 232.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

bodies, took place. On this head we muſt again conſult Porphyry, who well knew, and as ably as poſſible defended againſt the repeated attacks of the fathers, the whole circle of pagan ſuperſtitions. Porphyry informs us, that, from the lion being ſo uſual a ſymbol in theſe rites, the prieſts were ſometimes called *Leones*, and the prieſteſſes *Leænæ*, for Mithra had female miniſters attendant on his orgies. Hence too the rites themſelves were often denominated *Leontica*. From a crow or raven being, in moſt oriental regions, a bird ſacred to the ſun, and of great requeſt in theſe myſteries, they were thence called Coraces and Hierocoraces, and the myſteries themſelves Coracica and Hierocoracica.* The raven is one of the oldeſt conſtellations, and perpetually occurs on all the marbles on which the Mithratic emblems are engraved, as may be ſeen in the plates of Hyde and Mountfaucon, illuſtrative of the rites of Mithra. In fine, theſe rites were ſometimes called emphatically Eliaca, from El and Elios, terms which ſignify the ſun. All theſe prieſts wore the figures of the animal-conſtellations which they repreſented, and whoſe names they bore; but, as we have learned from Celſus, that, in the cave

* Porphyrius de Abſtinentia, lib. iv. p. 165.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

cave of Mithra, were exhibited the two-fold motions of the celeſtial orbs, that is, the apparent one of the fixed ſtars and the real one of the planetary; and, as there were *patres ſacrorum et matres ſacrorum*, ſo it is reaſonable to ſuppoſe that there were numerous prieſts of different orders, ages, and ſtations, according to the different magnitudes of the conſtellations which they repreſented, ſome being placed in the zodiac, ſome in the northern, ſome in the ſouthern, hemiſphere; but, as to Mithra himſelf, I have Porphyry's expreſs authority for aſſerting that his elevated ſtation in his own temple was in the middle of the equinoctial, poſſibly engraved on high, in a broad line of gold, which cut the zodiac as in the real ſphere.*

The general figure of the cavern, and the poſition of the two gates; the gate of the fiery Cancer, the ſummer ſolſtice, through which the migrating ſoul deſcended on the *north*, and that of the watery Capricorn, the winter ſolſtice, through which it aſcended on the *ſouth*, the geometrical ſymbols with which it was adorned, the fountains of water that ran murmuring through the midſt of it, the fires kept continually burning in its inmoſt receſſes, the

* De Antro Nymph. p. 265, idem edit.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

two laſt, emblematical of the fluid and igneous elements and the erected ladder of ſeven planetary gates, have all been noticed in various preceding pages.* Among the decorations of the cave, alluded to and deſcribed by Porphyry, were marble urns for the water of ablution, and with ſuch ſmall ciſterns, or tanks, as they call them, every ſacred cavern in India at this day abounds. The Mithratic cave alſo contained numerous vaſes full of honey for oblation. Now honey, I have obſerved, ſtill makes a principal part of the libations offered on the altars of the Indian deities. Porphyry deſcants highly on the virtues of honey as a great cleanſer and purifyer of the blood, and therefore, ſo far as man was concerned, properly uſed in initiation as an emblem of that purer ſtate about to be commenced by the candidate. Speaking of it as an offering to the deity, he calls it the aliment, the nectar, of the gods. It is indeed the eſſence of odorous flowers, and it appears no more than juſt and grateful, that a production, in part elaborated by the ſolar beam, ſhould be offered up to the altar of the god, whoſe vivifying energy matured it in the fragrant boſom of the parent-plant.

All

* See Indian Theology, chap. i. p. 316, et ſeq.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

All ancient writers unite in aſſerting that the Mithraic myſteries were of an awful and terrifying nature. They ſeem to have thought them too horrible even to be revealed, and have therefore left us totally in the dark as to the greater part of the puniſhments endured during initiation. Theſe puniſhments ſome of them affirm to be of eighty different kinds;* others reduce them to twenty-four in number.† From the ſeverity of thoſe which are known to poſterity, we may form ſome judgement of the others, the hiſtory of which is loſt in the abyſs of near two thouſand years.

A drawn ſword, if Tertullian may be credited, oppoſed the candidate at his very entrance into the cavern, from which, in the virtuous obſtinacy of perſeverance, he received more than one wound. The inflexibility and firmneſs of his character being thus tried, and ſteel itſelf in vain oppoſed to him, he was admitted through the North gate, or that of Cancer, where a fire, fiercely glowing with the ſolſtitial blaze, ſcared, but could not terrify or retard, the determined aſpirant. He was compelled to paſs through this flame repeatedly, and was thence hurried to the Southern gate, or that of Capricorn, where the ſolſtitial floods awaited

* Porphyry de Abſtinentia, p. 150.

† Nonni Dyoniſiaca, p. 97.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

awaited him. Into theſe floods his exhauſted frame was inſtantly plunged, and he was obliged to ſwim in them, and combat with the waves, till life was at the laſt gaſp. The dreadful rite of purification was not yet over: he was now doomed to undergo a rigid faſt, which, according to Nicætas, quoted by the Abbé Banier, laſted fifty days; but this we muſt preſume to be exaggerated, ſince no human creature can exiſt fifty hours without taking ſuſtenance. We can only reconcile it to reaſon, by ſuppoſing the time much ſhorter, or an allowance of ſome ſcanty food, barely ſufficient to ſupport agonizing nature. During this rigid faſt he was expoſed to the horrors of a dreary deſart, remote from human aſſiſtance, and ſhut out from human compaſſion. After this, according to the ſame author, the candidates were cruelly beaten with rods for two whole days; and, during the laſt twenty days of their trial, were buried up to the neck in ſnow.

If nature ſunk not, as ſhe frequently did, under all this dreadful accumulation of ſufferings, the honours of initiation were conferred upon the candidate; and, firſt, a golden ſerpent was placed in his boſom, as an emblem of his being regenerated and made a

diſciple

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

diſciple of Mithra. For this animal, renewing its vigour in the ſpring of every year, by caſting its ſkin, was not only conſidered as an apt ſymbol of renovated and revireſcent virtue, but of the ſun himſelf, whoſe genial heat is annually renewed when he re-viſits the vernal ſigns; at that period, when, as I have elſewhere expreſſed myſelf of Mithra opening the year in Taurus,

> Burſting the gloom of winter's drear domain,
> The radiant youth reſumes his vernal reign;
> With ſinewy arms reluctant Taurus tames,
> Beams with new grace, and darts ſeverer flames.

The candidate was next adorned with a myſtic zone, or belt, which was the circle of the zodiac, and had the zodiacal figures engraved upon it. Upon his head was placed the Perſian tiara, or high Phrygian bonnet, terminating pyramidically, as we ſee it on all the ſtatues of Mithra. This cap was ſymbolical of the beam of the ſun, and it was worn by the prieſts of Egypt, as well as by thoſe of Perſia; it is conſpicuous on the heads of the antique figures, engraved on the large plate of the temple of Luxore, in my former volume.

The high prieſt of Mithra wore a linen tiara, or mitre, of great magnitude, and rolled

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

rolled round ſeveral times, in imitation of the convolutions of the orbs. Poſſibly the name of *mitre* may be primarily derived from this high conical cap worn in the rites of Mithra, which was alſo covered with rays and painted with various devices. It is to theſe caps that the prophet Ezekiel, cited in the firſt chapter, alludes when he ridicules the ornaments that decorated the gods of the Sabian idolaters, which he calls, *the images of the Chaldeans pourtrayed upon the walls with vermilion*, GIRDED *with* GIRDLES *upon their loins, and exceeding in* DYED ATTIRE *upon their heads.** The brahmins and their deities, to this day, wear the myſtic belt, or girdle; and it has been before obſerved, from ancient travellers, that they formerly wore a cap or turban, of white muſlin, folded round the head in ſuch a manner, as that the extremities of the folds exhibited to the ſpectator the appearance of the two horns of a cow, that is, of the moon in her increaſe.† This faſhion of folding the ſaſh that girds the head is not now I believe in uſe, at leaſt in general uſe, in India; and perhaps never flouriſhed, but among the higher orders of the prieſts. Its exiſting

* Ezekiel xxiii. 15.

† See Voyage de l'Arabie Heureuſe, p. 135.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

exiſtence there, however, in ancient periods ſtill farther proves the ſimilarity of the aſtronomical mythology of theſe two nations.

The noviciate was now inveſted with the *candys*, or large looſe tunic, which, on every ancient picture of Mithra, is repreſented floating widely in the air from the ſhoulders of the god, while his rapid wings waft him impetuouſly through the expanſe of heaven. This tunic or mantle was the moſt beautiful and ſplendid pageant in the world; having a purple ground, and being ſtudded all over with innumerable ſtars, the conſtellations of both hemiſpheres, like the robe worn by *Iſis Omnia*, and engraved in the firſt volume of the OEdipus Egyptiacus, after the deſcription of that goddeſs, as beheld in the pomp of her paraphernalia, by Apuleius, who had himſelf been initiated in the myſteries of Eleuſis. He had likewiſe the paſtoral ſtaff, or croſier, ſimilar to that of the brahmins, put into his hand, being alluſive to the immediate influence of the ſun in the affairs of agriculture.*

Thus inveſted and decorated with all the ſymbols of the power and operations of his god, he was prepared for thoſe greater and more

* See Apuleius, vol. i. p. 13.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

more tremendous myſteries, of which no authentic relations have reached poſterity, but in which both bulls and men are ſuppoſed to have been ſacrificed, and in which real lions, whence the myſteries were called *leontica*, and other animals, whoſe figures covered the walls of the temple, are thought to have been introduced. The ill-omened raven ſcreamed aloud its funeral note; the dreadful barkings of the dog Sirius reverberated through the cavern, *viſæque canes ululare per umbras*; the hiſſings of envenomed ſerpents, that is, the Draco and Serpentarius of the ſphere, filled with terror the trembling audience; for there, if ever, in that ſidereal metempſychoſis, or paſſage of the ſoul among the ſtars to its final abode, the MOKT of the brahmins, *angues Triptolemi ſtridebant*; and there, if ever, were heard thoſe dreadful thunderings and lightnings, the conflict of elements and warring clouds, which Mithra at his will could congregate or diſſipate, and which the poet Claudian profeſſedly alludes to as forming a part of the Eleuſinian myſteries; myſteries of which Warburton ought to have known, that thoſe of Mithra were the prototype, becauſe the Perſians were a more ancient nation than the Greeks.

Jam

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

Jam mihi cernuntur trepidis delubra moveri
Sedibus, et claram diſpergere fulmina lucem;
Adventum teſtata Dei! Jam magnus ab imis
Auditur fremitis terris, templumque remugit.*

How much more applicable this deſcription is to the ſtupendous exhibitions in the Mithratic temple than thoſe of Eleuſis muſt be evident to the reader, who reflects how much ſublimer a character in antiquity was Mithra than Ceres; how much ſuperior the deity, who rules the heavens, in which thunder is generated and lightning kindled, to the deity which preſides over the earth and its productions. In fact, in the rites of the former, the thunders alluded to were the awful tropical thunders, and bore immediate reference to a particular ſtage of the myſtic exhibition; in thoſe of the latter, they were principally uſed to ſwell the pomp of the ceremony, and elevate the grandeur of the goddeſs.

How cloſe an imitation the Eleuſinian myſteries were of the more ancient rites of Perſia will, I am of opinion, appear from what has been inſerted in a preceding page, relative to the officiating characters who preſided in the former, and who were of an aſtronomical caſt. Indeed, the general feature of ſimila-

rity

* Claudian, p. 54.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

rity between them is ſo great, and both have ſo manifeſt a relation to thoſe of India, that I hope the reader will pardon me if I wind up this account of the Perſian myſteries with ſelecting a few ſtriking paſſages from the firſt chapter of this Diſſertation, in which that ſimilarity is moſt particularly apparent. It muſt be owned, indeed, that the Greek philoſophers improved upon thoſe inſtituted by their predeceſſors by the profound morality which they inculcated in their myſteries; morality, which, after all, is far preferable and far more beneficial to man than the boldeſt flights of imagination in the inſtitution of a wild ſyſtem of a fabulous ſidereal metempſychoſis.

Nothing can be conceived more ſolemn than the rites of initiation into the greater myſteries of Eleuſis, as deſcribed by Apuleius and Dion Chryſoſtome, who had both gone through the awful ceremony: nothing more tremendous and appalling than the ſcenery exhibited before the eyes of the terrified *aſpirant*. After entering the grand veſtibule of the myſtic ſhrine, he was led by the hierophant, amidſt ſurrounding darkneſs and incumbent horrors, through all thoſe extended ailes, winding avenues, and gloomy adyta, already mentioned

as

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

as equally belonging to the myſtic temples of Egypt, Eleuſis, and India. I have aſſerted before, that the Metempſychoſis was one of the leading *principia* taught in thoſe temples, and this firſt ſtage was intended to repreſent the toilſome wanderings of the benighted ſoul through the mazes of vice and error before initiation; or, in the words of an ancient writer, quoted by Warburton from Stobæus: "It was a rude and fearful march through night and darkneſs."* Preſently the ground began to rock beneath his feet, the whole temple trembled, and ſtrange and dreadful voices were heard through the midnight ſilence. To theſe ſucceeded other louder and more terrific noiſes, reſembling thunder; while quick and vivid flaſhes of lightning darted through the cavern, diſplaying to his view many ghaſtly ſights and hideous ſpectres, emblematical of the various vices, diſeaſes, infirmities, and calamities, incident in that ſtate of terreſtrial bondage from which his ſtruggling ſoul was now going to emerge, as well as of the horrors and penal torments of the guilty in a future ſtate. At this period, all the pageants of vulgar idolatry, all the train of gods, ſupernal and infernal, paſſed in awful ſucceſſion before

 him,

* See Divine Legation, vol. i. p. 235.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

him, and a hymn, called *the Theology of Idols*, recounting the genealogy and functions of each, was ſung: afterwards, the whole fabulous detail was ſolemnly recanted by the myſtagogue; a divine hymn in honour of ETERNAL AND IMMUTABLE TRUTH was chanted, and the profounder myſteries commenced. "And now, arrived on the verge of *death* and *initiation*, every thing wears a dreadful aſpect; it is all horror, trembling, and aſtoniſhment." An icy chilline's ſeizes his limbs; a copious dew, like the damp of real death, bathes his temples; he ſtaggers, and his faculties begin to fail; when the ſcene is of a ſudden changed, and the doors of the interior and ſplendidly-illumined temple are thrown wide open. A "miraculous and divine light diſcloſes itſelf: and ſhining plains and flowery meadows open on all hands before him." Acceſſi confinium mortis, ſays Apuleius,* et calçato Proſerpinæ limine, per omnia vectus elementa remeavi; nocte medio vidi SOLEM candido coruſcantem lumine: — Arrived at the bourn of mortality, after having trod the gloomy threſhold of Proſerpine, I paſſed rapidly through all the ſurrounding elements; and, at deep mid-

night,

* Apuleii Metamorphoſis, lib. ii. v. i. p. 273. Edit. Bipont. 1788.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

night, beheld the ſun ſhining in meridian ſplendour. The clouds of mental error and the ſhades of real darkneſs being now alike diſſipated, both the ſoul and body of the initiated experienced a delightful viciſſitude; and while the latter, purified with luſtrations, bounded in a blaze of glory, the former diſſolved in a tide of overwhelming tranſport. Thoſe few authors of the ancient world, who have written on this ſubject, and who have dared to unfold to poſterity the awful and deep ſecrets into which they were initiated, ſpeak of them exactly as the brahmins do of the divine raptures of *abſorption* in the Deity, or the modern ſect of Swedenborgh of thoſe of their imagined Elyſium. At that period of virtuous and triumphant exultation, according to the divine Plato, (the VYASA of Greece,) "they ſaw celeſtial beauty in all the dazzling radiance of its perfection, when, joining with the glorified chorus, they were admitted to the μακαρίαν ὄψιν, or *beatific viſion*, and were initiated into the moſt bleſſed of all myſteries."

The preceding relation principally concerns THE GREATER MYSTERIES. The firſt and moſt important ceremony in the LESSER MYSTERIES of Eleuſis was the purification of the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

body by water, intended to inculcate the neceſſity of a ſimilar purification of the ſoul from the impure adheſion of vicious paſſions and propenſities; and, it is remarkable, that the officer aſſiſting upon that ſolemn occaſion was called Ὑδρανος, from ὑδωρ, *water*. After ablution, the aſpirant was clothed in a linen veſtment, the emblem of purity, and we are informed, in the Ayeen Akbery, that the brahmin-candidate, in the firſt ſtage of probation, was arrayed "in a linen garment without ſuture." But the myſtic temple itſelf, as deſcribed by Apuleius, was *ædes ampliſſima*; according to Vitruvius, it was *immani magnitudine*; and, according to Strabo, it was capable of holding as large a number as a theatre. If theſe ſeveral authors had intended to deſcribe the pagodas of Salſette and of Elephanta, could they have done it with more characteriſtic accuracy? temples, of which the former, according to M. Niebuhr, is a ſquare of 120 feet, and in the latter of which, if we are rightly informed in the ſeventh volume of the Archæologia, the grand altar alone is elevated to the aſtoniſhing height of twenty-ſeven feet. The gloomy avenues ſurrounding them have been alſo particulariſed, in which an overwhelming dread and horror ſeized the benighted

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

nighted wanderer: and, with reſpect to the gaudy ſhows and ſplendid ſcenery occaſionally diſplayed to the view of the initiated in their receſſes; who, that beholds the ſuperb decorations, the richly-painted walls, and carved imagery, in the modern pagodas; who, that conſiders the beauty of the colours, and the ingenuity of the devices, conſpicuous in many of the manufactures of India, whether in gold and ſilver enamel, in boxes curiouſly inlaid with ivory, in carpets of ſilk richly flowered, and linens ſtained with variegated dies; can poſſibly entertain a doubt of the ability of the ancient Indians ſtrikingly to portray, on canvaſs or otherwiſe, the allegorical viſions, in which the genius of the nation takes ſo much delight; the amaranthine bowers, in which beatified ſpirits are ſuppoſed to reſide, and the Elyſian plains of EENDRA's voluptuous paradiſe?

The initiated, in the Grecian temples, were alſo crowned with myrtle, and the prieſts of Mithra were invariably decked with a rich tiara, wound about with the ſame foliage. Finally, the Hierophant, that is, *the revealer of ſacred things*, in the Eleuſinian myſteries, was arrayed in the habit and adorned with the ſymbols of the great Creator of the world, of

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

whom in thoſe myſteries he was ſuppoſed to be the ſubſtitute, and revered as the emblem. He was attended in his ſacred office by three aſſiſtant miniſters, of whom the firſt was called Δαδουχος, or the torch-bearer; he was intended to repreſent the SUN. The ſecond was denominated Κηρυξ, or the herald; he was conſidered as the type of the planet MERCURY. The third was called Ὁ ἐπι Βωμω, or the miniſter of the altar, and he was venerated as the ſymbol of the MOON. The ſame characteriſtic diſtinctions doubtleſs prevailed in thoſe of India, where the Sun, Moon, and Mercury, under the name of Budha, for ever occur in the varied page of their mythology. There perhaps, as in the rites of Mithra in Perſia, the chief gods attended in the aſſumed characters of the various conſtellations. Their phyſical theology, which led them, in various inſtances, to conſider the Deity as an incarnate agent upon earth, would naturally lead them in theſe myſterious inſtitutions to ſhadow out, under the perſon of the high preſiding brahmin, the ſupreme Creator of all things, and to decorate that ſacred perſonage (the ſymbolical repreſentation of Deity) after the manner of the Perſian Mithra, with a looſely-floating tunic of a bright cerulean tincture, and ſpangled

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

gled with innumerable ſtars. At the ſame time, their great attachment to aſtronomy would induce them to conſider the prieſts, who officiated around him, as repreſenting the planetary train moving in their ſeveral ſtations by his immediate command and influence, and clothed with brightneſs from the reflection of his own tranſcendent glory.

After having thus deſcribed, as far as they have been revealed to us by Apuleius and other ancient writers, the Mithriac myſteries, I come at length to detail the yet unparalleled ſufferings endured in

THE FOURTH ASHERUM, OR STATE OF SANIASSI; AND THE SERIES OF EXQUISITE TORTURES VOLUNTARILY INFLICTED ON HIMSELF BY THE PENITENT YOGEE.

Theſe two ſtates may be conſidered as the laſt ſtage of the terreſtrial journey of the Metempſychoſis. With them the dreadful period of probation cloſes; with them the fire of the human ordeal is finally extinguiſhed. The word Saniaſſi, as explained in the Geeta, p. 124, ſignifies the forſaking of all actions which are deſirable. If we might judge from

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the conduct of thoſe who bear the name, it might with more truth be rendered the performing of all actions that can excite diſguſt and impreſs horror on the human ſoul. The word YOGEE, or, as ſome write it, JOGUE, is derived from a root ſignifying *devotion*. By the Saniaſſi is properly to be underſtood the brahmin in his fourth and higheſt degree of ſpiritual diſcipline, preſcribed in the Vedas for thoſe of that caſt who may poſſeſs fortitude of mind and vigour of body ſufficient to undergo thoſe excruciating ſeverities, which, when reſolutely perſevered in to the laſt, have power to unbar the gates of eternity, and introduce the performer immediately into paradiſe. The Yogee is properly a voluntary penitent, who aſpires to the honours and diſtinction of a Saniaſſi, and who endeavours to rival, if not exceed, him in the number and degree of his aggravated ſufferings. All the writers of the ancient world, and moſt of the moderns, have confounded the two characters; and the name of Saniaſſi and Yogee have been promiſcuouſly applied. The ancients, indeed, ranked all the race of theſe auſtere penitents under the title of gymnoſophiſts, or *naked philoſophers*. The brahmin Saniaſſi, however, does not wander about entirely naked, although the Yogee rejects

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

jects all covering, scorning, amidst his divine absorption, to bestow one thought on the contemptible clay that holds in bondage his struggling soul. I shall first delineate the rigid principles and deliberate cruelties inflicted on himself by the Saniassi. I shall then enter into rather an extensive detail of what classical writers have related concerning the ancient gymnosophist, and what, from modern writers and authentic living witnesses, I have been able to collect relative to the romantic doctrines and eccentric practices of those furious maniacs, the Yogees of the present day.

There is, as we have just intimated, an immense difference in the conduct of the devotee of the brahmin cast and that of a devotee of an inferior tribe. The Saniassi is distinguished by the calm, the silent, dignity with which he suffers the series of complicated evils through which he is ordained to toil: the Yogee is wild and desultory in his devotion, and ostentatious of the penances to which he voluntarily condemns himself. The former buries himself in the solitude of the desert, and is content that God and his own soul are conscious to the austerities which he endures: the latter seeks the crouded *bazar*, or market-

place,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

place, and delights to ſcourge and lacerate himſelf in the ſight of innumerable ſpectators. The profeſſed deſign of both, however, is to detach their thoughts from all concern about ſublunary objects; to be indifferent to hunger and thirſt; to be inſenſible to ſhame and reproach; and, as far as it is poſſible for beings who have not yet paſſed the bourn of mortality, to emancipate the ſoul from its tabernacle of clay.

The leading principle that ſways the mind of the Saniaſſi is by unexampled auſterities to ſubdue the body, becauſe he is convinced that ſubjugation of the paſſions will neceſſarily follow that conqueſt. He exults, therefore, in making the moſt painful ſacrifices that can ſhock agonizing nature. On entering this degree, he inſtantly, and without ſcruple, diſcards for ever the deareſt friend and the tendereſt relative. The affectionate wife, the blooming daughter, (for the Saniaſſi is not always advanced in years,) in vain claſp his knees, and ſolicit him to relax in his dreadful purpoſe: he is deaf to their cries and callous to their tears; he throws away every article of dreſs, except a ſcanty linen cloth of a yellow colour which girds his waiſt; and, with a pitcher in one hand and a pilgrim's ſtaff in the other,

he

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

he hurries away to the desert, never to return. Famine and misery are the companions of his solitude. Absorbed in profound meditation on the Deity, he never violates the sacred silence in which his lips are sealed, except to pronounce the mystic word AWAN, which is the commencement of the Vedas.* His food is the fruits and herbage that spontaneously spring up in the desert: if these fail him, the laws of his severe order permit him to go to the nearest village and beg a handful of boiled rice, or other food, which he eats on the spot; if they throw it on the ground, he takes it up with his mouth, swallowing only as much as will serve to sustain life. The sole business of that life is incessant mental prayer and intense contemplation. These they consider as uniting them intimately to the Deity, and enduing them with a portion of his power. Their energy is inexpressible: it is felt through all the works of nature, and through all the classes of existence. It can call down the stars from heaven, and bring up dæmons from the lowest bobun of Naraka. To such a length does their fanaticism on this point extend, as to lead them to conceive, that they can, by their united power, actually disembody the soul, which

* Ayeen Akbery, vol. iii. p. 224.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

which for a while leaves its earthy manſion in utter inſenſibility; and, after taking a wide æthereal flight, returns to animate the breathleſs clod.

A curious ſtory of this kind is related by Father Bouchet, treating concerning the Metempſychoſis, in the Lettres Edifiantes et Curieuſes; which, on ſuch a ſubject, it would be unpardonable to omit, and which is as follows:

An ancient ſovereign of India, by name Veramarken, having, by intenſe devotion, obtained this art of occaſionally diſengaging the ſoul from its terreſtrial priſon, was ſo delighted with his new acquiſition, that, inſtead of attending to the duties of his ſplendid and important ſtation upon this globe of earth, he was perpetually exploring the æthereal regions, and ſoaring amidſt the ſuperior orbs. At thoſe periods, in which he meditated this aereal excurſion, it was his practice to retire with only one confidential ſlave into the midſt of a gloomy unfrequented grove, and to his care he conſigned, during the abſence of his ſoul, that inferior and contemptible portion of himſelf, which, however, decorated with royal robes and a reſplendent crown, was accuſtomed to ſit upon the throne of Aſia, and

was

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

was the object of little less than idolatry to the admiring crowd. A too frequent repetition of this practice, and an unguarded recital of the mystic prayer, called the MANDIRAM, by which his soul was released, in the hearing of the slave, excited a strong desire in the soul of the latter to undertake a similar flight into the æthereal regions. Attending diligently, therefore, to the actions of Veramarken, and precisely learning the words of the MANDIRAM, he resolved, the first opportunity, to attempt the temporary emancipation of his own soul; and, one day, when the monarch made a longer stay than usual in the æthereal fields, he fell to fervent prayer, and repeated the MANDIRAM, when, in an instant, his soul, taking its flight from his body, entered that of his master. He was now a king, and too well pleased with his new form and habiliments to think of returning to his former abject state. To prevent, therefore, his own body from being re-animated when the soul of Veramarken returned, he cut off its head, and stalked away to the palace in all the grandeur of arrogated royalty, where he received the honours due to his late master, and shared in his stead the embraces of his young and beautiful bride.

The

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The ſoul of the degraded monarch now winged its flight towards the well-known grove, and its horror, as well at finding its own receptacle vaniſhed, as at beholding the headleſs trunk of the ſlave, may be conceived but cannot be expreſſed. However irkſome he might formerly have eſteemed human exiſtence, he now began to think, that a magnificent throne and a lovely conſort, added to the poſſeſſion of the great ſecret of the MANDIRAM; might ſtill have rendered tolerable the remaining years of its ſojourning in the veil of mortality. The reflection filled the penſive ſpirit with intolerable anguiſh; it kept hovering, all forlorn and penſive, amidſt the ſhades of that baleful grove, and made them reſound with its bitter wailings. At length the compaſſionate "goddeſs of his former devotion" (Bhavani we muſt ſuppoſe, the Indian Venus) prepared for the royal fugitive the beautiful body of a parrot, in which he ſped away to the court, alas! only to be the diſtracted witneſs of his ſlave ſeated on a throne which had deſcended to himſelf from a long line of illuſtrious anceſtors, and to ſee him ſhare the affectionate careſſes intended for Veramarken. As the hapleſs bird, under the impreſſion of

theſe

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

theſe melancholy ſentiments, flew from one apartment to the other, he was caught by a domeſtic of the palace, and, for the admirable beauty of his plumage, preſented to the queen, who detained him priſoner in her own chamber; and thus was the unfortunate monarch, who had poſſeſſed a throne, and had ranged the ſkies, condemned to perpetual impriſonment, as well as to be a ſtill nearer ſpectator of the rights of a king and a huſband uſurped. The ſecret would never have been known, had not a holy Saniaſſi, who, by the power of abſorption, could penetrate into the paſt, the preſent, and the future, ſome ages after revealed it for the benefit of the ſovereigns of India, and as a warning to them not to put too much confidence in their favourites.

At all times the Saniaſſi beholds with indifference whatever excites human delight, or inſpires vulgar mortals with averſion and terror; but, when more particularly engaged at his devotions, there is no object in nature ſo horrible as in the ſmalleſt degree to appal him, nor ſo enchanting as for one moment to ſeduce his fixed affections from fervid contemplation of the ſupreme Brahme. The moſt dreadful thunders rolling over his head, balls of fire burſting from the tempeſtuous clouds

and

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and ploughing up the ground in every direction around him, even the earth itſelf convulſed and rocking beneath him, have no power to diſmay the ſoul of the undaunted, the abſorbed, Saniaſſi. That ſoul is a native of a more elevated region, ſoars in a purer air, and revolves in a nobler ſphere. The ſoul of the Saniaſſi is with the Deity who made the worlds, and commands the ſubject elements.

It is the boaſt of the Saniaſſi to ſacrifice every human feeling and paſſion at the ſhrine of devotion. The rains, which, during the annual inundations, deſcend in tropical regions with ſuch reſiſtleſs violence, and ſweep every thing before them, moleſt not the inflexible devotee of the South; nor is the naked Northern Anchorite obſerved to ſhiver amidſt the inceſſant ſnows that fall upon the ſummits of Heemacote, the ancient Imaus, and encircle up to his neck the human ſtatue in the holy mountains of the brahmins. Let a table be ſpread with the moſt delicious viands that ever charmed the eye or feaſted the appetite of the daintieſt epicure; place the table, thus abundantly and delicately ſpread, before the Saniaſſi; although he be emaciated with long-continued famine, and although

at

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh
at the ſame time he feel the ſharpeſt pangs of corroſive hunger, he will avert his eye from it with diſdain, or gaze upon the luxurious banquet with calm indifference. Let ſtrains of the moſt exquiſite melody warble around him, the paſſages of his ears are impervious to ſounds, which, in other breaſts, would awaken ecſtaſy and endanger reaſon. Let nymphs of the moſt tranſcendent beauty, blooming, lovely, and wanton, as thoſe that ſported of old with Creeſhna on the hallowed plains of Mathura, weave in his preſence the airy dance, the Saniaſſi is conſcious to no tumults of riſing paſſion, but continues, in thought and act,

Chaſte as the icicle
That's curdled by the froſt from pureſt ſnow,
And hangs on Dian's temple.

The moſt delicious odours, exhaled from the ſpice-beds of a garden of Oriental perfumes, have no fragrance for him; to the moſt beautiful colours he is *blind*; amidſt the moſt excruciating torments he is *dumb*.

In effect, by long continued perſeverance in theſe laborious but unnatural efforts to ſubdue his *mortal part*, the corporeal functions by degrees loſe their energy, and the mental faculties are clouded and overwhelmed.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Grown torpid through inactivity, and wrapt in holy inſenſibility, the Saniaſſi is affected by nothing that occurs within the bounded circle of human nature. He has no intereſt in any object below the ſtars, the native region of his aſpiring ſoul. In vain, therefore, to him do the ſeaſons revolve on this terreſtrial globe; in vain does the ſun enlighten it with his all-vivifying ray; in vain do the nutritious dews and genial ſhowers deſcend and fertilize it. He feels no more delight, when returning ſpring arrays its renovated aſpect in beauty and verdure, than he is capable of emotion, when its arid ſurface is parched with continued drought and the famiſhed herd periſh by thouſands on the ſterile plains. He is no more refreſhed by the cooling zephyr that wafts vigour and ſalubrity to its fainting inhabitants, than he is annoyed by the burning winds from the deſert, that bring peſtilence and death in their train, and ſweep whole nations of his fellow-creatures to the gulph of deſtruction.

Inflexibly adhering to this reſolute indifference, the avenues of his ſoul are barred againſt the inſidious aſſaults of thoſe deluſive paſſions that ſecretly undermine and often ſubvert the fortitude of the ſublimeſt philoſophers and the moſt rigid diſciplinarians.

He

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh
He is no more to be ſoothed by the ſuggeſtions of *adulation* in its moſt pleaſing form, than he is to be terrified by the loudeſt clamours of *reproach*. *Ambition* and *power* can have no influence over the man who looks down upon thrones with ſcorn, who conſiders the ſcanty and tattered fragment of yellow linen that girds his loins as of value far more tranſcendent than the embroidered robe of majeſty; and who looks upon himſelf to be a portion of that Deity, into whoſe infinite eſſence he is ſoon to be wholly and eternally abſorbed. *Avarice* cannot influence the mind that is rich in the countleſs treaſures of immortality; a mind that eſteems gold as droſs, and to whom rubies have loſt their luſtre and value. In fine, the higheſt diſtinction, to which the Saniaſſi aſpires, is a ſtate of invincible apathy. By long habits of indifference he becomes inanimate as a piece of wood or ſtone; and, though he mechanically reſpires the vital air, he is to all the purpoſes of active life *defunct*. In conſequence of theſe unexampled ſeverities, and this invincible abſtraction from every thing finite, the veneration which the whole Indian nation entertain for the Saniaſſis is beyond all conception. Veeſhnu himſelf reveres them: to whatſoever object

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

they touch they impart ſanctity, and the very duſt of their feet is conſecrated, from the ſteeps of Caucaſus to the point of Comorin ! ! !

This anxious impatience, this ardent fever, of the ſoul panting after its immortal reſt, and aſcending progreſſively through the ſtages of purity to that final abode, THE DEITY; theſe inceſſant efforts of the devout brahmins to ſtifle every ebullition of human paſſion, and live upon earth as if they were already, and in reality, diſembodied, cannot fail to remind the claſſical reader of the noble and beautiful allegory, recorded in Apuleius and other ancient writers, relative to the ſufferings of the charming Ψυχη, or Pſyche. This celeſtial progeny, Pſyche, or, in other words, the *human ſoul perſonified*, was generally repreſented by the ancients under the form of a beautiful young virgin with the wings of a butterfly; and ſometimes, on antique gems and marbles, ſhe is pourtrayed under the form of the Aurelia itſelf, in the natural hiſtory of which inſect we may diſcover the reaſon as well as the force of the compariſon. The general outline of that hiſtory is, in brief, as follows: — The Aurelia is, in the firſt ſtage of its exiſtence, a common grub, or worm, and lies, during the winter, in a ſtate of torpor, apparently dead. When

the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh
the genial ſpring renovates nature, it burſts its priſon, and iſſues forth, as it were, to new life, arrayed in beautiful attire. The Egyptians thought this a juſt and ſtriking emblem of the human ſoul, which, after a long impriſonment in a human form, at length burſts its terreſtrial bonds, and emerges into immortality. Such, I ſay, is the *general* outline of that hiſtory; but, having conſidered the ſubject with ſome degree of attention, and truſting that I can place ſome parts of the parallel between the human ſoul and the Aurelia in a new point of view, I ſhall not be afraid of diſguſting my readers by entering into a more particular detail, relative to the growth and maturity of that inſect. The whole myſterious fable, likewiſe, of CUPID and PSYCHE is ſo congenial with theſe Indian fictions, concerning the excruciating ſeverities to be endured by the tranſmigrating ſoul, that I hope they will pardon my introducing it into theſe pages, ſince the title of my book profeſſes to compare the leading features of the mythology of Egypt, Perſia, and Greece.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

THE NATURAL HISTORY OF THE AURELIA AND THE FABLE OF CUPID AND PSYCHE CONSIDERED.

From the circumſtance of the Aurelia occurring, in moſt of the myſtical writers of antiquity, as the pictureſque emblem of the ſoul paſſing through the various ſtages of a mortal to an immortal ſtate, there is great reaſon to believe thoſe theological philoſophers had vigilantly marked all the wonderful viciſſitudes which the Chryſalis ſucceſſively undergoes, and were ſcarcely leſs acquainted with its hiſtory than the curious and exploring ſons of modern philoſophy. The firſt ſtate of the Chryſalis is a ſtate nearly approaching to inſenſibility; it ſcarcely appears to be endued with life; its figure is conical; it has neither legs to walk nor wings to fly, and it can take no nouriſhment, for it has no organs to receive or digeſt it. Is not this a juſt picture of the human ſoul in infancy, when it reſts, as it were, dormant in its priſon of clay, incapable of exertion, and inſenſible to the dictates of inſtruction and wiſdom?

Brought

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

Brought forth amidſt the autumnal gloom, and chilled by the ungenial damps and rigours of that inclement ſeaſon, the embryo Aurelia remains in this inactive ſtate during the early wintry months. As the cold and darkneſs of winter paſs away, and the ſun begins to exert its power both on the animal and vegetable creation, the apparently-inſenſible atom ſhews ſome principles of life, and, gradually ſhedding its coat, or ſkin, and putting on a more brilliant hue, it begins to feed on the tender ſpringing herbage of the infant year. The variety and exquiſite beauty of the colours of the different ſpecies of the caterpillar in this ſtate are infinite and admirable. Some of them are ſuperbly clothed in brilliant gold, whence, in fact, they obtain the name of Chryſalis, from χρυσος, gold, as they are called Aurelia, from *aurum*; and it is this brilliant inſect by which principally the ancients intended to ſymbolize the ſoul, that radiant emanation of the divinity in man. Some are of an elegant green colour, others of a beautiful and bright yellow. They ſucceſſively change theſe colours as they advance towards maturity through the different ſtages of a caterpillar, a Chryſalis, and a butterfly; and, by this change, as well as by

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

that of their external coat, exhibit ample evidence of that *metamorphoſis* actually taking place, which formed the baſis of the pleaſing fables of the ancients on this ſubject. As the vernal ſeaſon increaſes, the Aurelia alſo increaſes in vigour, ſprightlineſs, and magnitude, till, at length, its tender wings burſting from the membranous integument that confined them, it mounts into the air a perfect butterfly, and joyfully ſpreads its richly-variegated pinions to the ſun.

May not the Aurelia, in this improved ſtage of its exiſtence, be conſidered as a ſtriking emblem of the ſoul arrived at the period of maturity in the human ſtate, when education has lent all its aid to expand the daring genius and ripen to perfection the fervid thought; when man, liberated from the reſtrictions of grave tutors and the fetters of parental authority, launches forth into the vaſt ocean of life, and ranges uncontrolled whereſoever his inclination leads him? This the ancients eſteemed the period of the greateſt danger; in this ſtate are felt the moſt furious aſſaults of the various paſſions, thoſe vultures of the ſoul, each alternately exerting its baneful influence to haraſs it in its terreſtrial journey, to ſtagger its reſolution, and

undermine

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

undermine all the principles of virtue. Ambition fires it with the desire of unbounded sway, avarice entangles it in a thousand sordid and perplexing cares, envy stimulates it to the perpetration of base and criminal designs, while love, all-conquering love, renders it its abject slave. To guard the spiritual pilgrim from the despotism of the last-named tyrant, was the principal purpose of the ancient theologists in the following beautiful allegory of Cupid and Psyche, which I have abridged from Apuleius, it being of such a length as to engross nearly the whole of the fifth and sixth book of the Metamorphoseos of that author.

In a certain city, says Apuleius, there lived a king and queen who were blest with three daughters, all of great beauty; but the youngest, in that point, infinitely outshone the two others. Her charms, indeed, were so transcendent that nature seemed to have exhausted all her skill in forming her. The fame of this the most lovely creature whom human eye had ever beheld ran rapidly through all the neighbouring regions, and multitudes flocked from all quarters to admire and adore. All that saw her exclaimed, with rapture, that Venus in person was come down from heaven

to

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

o viſit mankind, and the rites of Cnidos, Paphos, and Cythera, were transferred to the city, ſanctified by the reſidence of the matchleſs virgin. Sacra deæ (Veneris) deſeruntur, templa deformantur, pulvinaria proteruntur, ceremoniæ negliguntur, incoronata ſimulachra, et aræ viduæ frigido cinere fœdatæ.* The real Venus, equally incenſed and indignant at this treatment, and jealous of her too-fortunate rival, incites her ſon Cupid to revenge the wrongs of his mother. "My beloved Cupid," ſays the diſtracted parent, "a preſumptuous mortal dares to conteſt with me the palm of beauty, and uſurps the rites paid at the altars of thy native Paphos: oh! fly inſtantly to the deteſted city of her abode, arm thyſelf with one of thy keeneſt arrows, and, pointing it to her heart, let her languiſh in all the agonies of unpitied love: or, if that be impoſſible, from the reſiſtleſs influence of her charms, let her affections be fixed on ſome worthleſs monſter in the form of a man, who may be equally diſtinguiſhed for his crimes and his poverty, who may inflict on her the moſt unheard-of cruelties, and render her the moſt miſerable, as ſhe is the moſt beautiful, of her ſex." Cupid, obedient to the ſtern mandate, immediately haſted away to the palace

* Apuleii Metamorph. lib. iv. p. 90, edit Bipont. Oct. 1788.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

palace of Pſyche's father, his bow was bent, and the ſhaft, charged full of the ſoft poiſon of love, was ready to be launched at the unſuſpecting fair: the ſight, however, of ſuch amazing beauty diſarmed the furious young deity. His hand trembled, his foot faultered, and he became the victim of thoſe charms of which he intended to have been the deſtroyer.

In the mean time Pſyche, though gazed at, admired, and praiſed, by all, ſeemed to be doomed to waſte the bloom of youth in barren celibacy. Her beauty was of that nature (for, in fact, Pſyche is only the virtuous principle in the ſoul perſonified) that it inſpired reverential awe rather than kindled ardent attachment in the beholder. Even thoſe, who were inflamed with affection for her, dared not approach the idol of their devotion, nor preſumed to aſk her hand in marriage. Although, therefore, her ſiſters, who were of more acceſſible beauty, were married to two powerful ſovereigns, the lovely, the forlorn, Pſyche could gain no ſuitor of any rank; but, like ſome ſilent ſolitary ſtatue, ſurveyed only with delight for its admirable ſymmetry, received not the careſſes of nuptial love, nor glowed with the fervour of mutual affection.

The

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh.

The weariſom day was conſumed in ſighs: her pillow by night was bathed with tears: ſhe ſometimes bewailed aloud her miſerable ſituation; nor forbore, at others, to execrate that diſtinguiſhed beauty, the luſtre of which ſubjected her to ſo hard a fate.

Penetrated with anguiſh at the diſtreſs of their diſconſolate daughter, anxious for the reſtoration of her tranquillity, and fearful leſt her health ſhould be injured by her continual grief, her royal parents conſult the Delphic oracle upon her unhappy caſe, and the dreadful mandate of Apollo could not fail to inſpire both their own minds, and that of the tender Pſyche, with grief and horror inexpreſſible.

Montis in excelſi ſcopulo deſiſte puellam,
Ornatam mundo funerei thalami, &c. &c.*

"Let the maid be conveyed to the rocky ſummit of a lofty mountain, and there arrayed, not in bridal robes, but in funeral ornaments, and, wrapt in the ſhroud of death, let her await the huſband ſhe ſo anxiouſly ſolicits." She is not doomed to marry any being of mortal deſcent;

Sed ſævum atque ferum, vipereumque malum,

but a being fierce, implacable, and malignant, as the viper; a being terrible on earth and formidable to the gods themſelves.†

The

* See Apulcii Metamorph. p. 93. † Ibid.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

The moral of the allegory hitherto muſt be evident to the meaneſt capacity: it is the virtuous principle of the human ſoul overcome by concupiſcence, that is, carnal affection as oppoſed to ſpiritual, and the puniſhment we ſee rapidly follows. The indulgence of ſenſual paſſions is the death of that virtuous principle: the ſoul itſelf becomes defunct in a moral ſenſe, and therefore Pſyche is to be veiled in a ſhroud, and expoſed to do penance on a high and deſolate mountain.

By this dreadful oracle, not only the royal family but the whole city was overwhelmed with grief and conſternation. All claſſes of people made the cauſe of Pſyche their own, and every quarter reſounded with cries and lamentations. It was, however, indiſpenſably neceſſary, after conſulting the god, punctually to obey his ſublime, though ſtern, beheſt. The funeral ſolemnities and the deathful robe were prepared; the day was fixed for the performance of this grand ſacrifice of a beautiful virgin to DEATH and HYMEN, whoſe torches were now, for the firſt time, to unite their flames, and gleam on the ſtupified populace their dreadful glare. At length that day arrived; and both court and city, moving forward in one vaſt cavalcade of woe, accompanied Pſyche to the fatal

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

fatal mountain. Steeped in tears, and torn with inexpreſſible agony, ſhe ſlowly proceeded to the ſolemnization of what were to be at once her bridal and funereal rites. The original is highly beautiful: et lachrymoſa Pſyche comitatur non nuptias, ſed exſequias ſuas.

Arrived at the ſpot marked out by the oracle, which was the higheſt eminence of the mountain, ſhe was there left by her miſerable parents and the ſorrowing multitude, who, returning to the city, gave way to the violence of their grief as for a beloved relative deceaſed, and both the walls of the palace and the private houſes of the citizens were hung with ſable, in token of reſpect to her memory. In the mean time, Pſyche, deeply regretting her paſt impatience under the reſtraints of virtuous celibacy, remained in her lofty exiled ſituation in a ſtate of the utmoſt ſuſpenſe and anxiety. It was not long before a zephyr embraced the trembling fair one, and bore her, gently gliding through the air, into the boſom of a ſpacious valley, rich with verdure and fragrant with flowers. Here, reclined upon a bed of ſoft aromatic herbage, the tumult of her mind gradually ſubſided, her fears were diſſipated, and her ſenſes enlivened. After a ſhort repoſe, curioſity induced her to riſe and explore

the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh
the receſſes of a ſpacious wood adjoining, where muſic, more ſweet than mortal ever before heard, warbled from the branches, and fountains of the pureſt water perpetually played, cooling and refreſhing the air, heated by the beams of a meridian ſun. Proceeding farther, ſhe entered a ſtately palace, the roofs of which glittered with gold and ſilver; while its variegated pavement ſparkled with precious ſtones of the lovelieſt hue and the richeſt brilliancy. What appeared to her moſt wonderful of all was, that this beautiful palace was without an owner; for, as ſhe wandered through its rich ſaloons, no human being met her *eye*, though the moſt melodious voices from inviſible forms accoſted her *ear*, inceſſantly inviting her to make that palace her conſtant reſidence, to bathe by day without reſtraint in its ambroſial fountains, and repoſe by night without fear on its gilded ſofas; ſofas of a texture far ſofter than the ſpringing down of the cygnet, for the ſilk which formed them was woven in a celeſtial loom. Deriving confidence from this ſoothing addreſs, Pſyche now ſat down to partake of a banquet prepared by the ſame inviſible agents. The moſt elegant viands were ſucceſſively ſerved up in golden diſhes, and wines of exquiſite

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

exquiſite flavour ſparkled before her in agate vaſes. To this miraculous banquet, ſucceeded concerts of ſoft muſic from immortal harps, whoſe tender thrilling ſtrains pierced the ſoul of the delighted virgin, and diſſolved it in voluptuous languor. Theſe were but a prelude to the refined pleaſures of nuptial love, which, with advancing night, were rapidly approaching; when Pſyche, with mingled terror and tranſport, was to claſp the myſterious huſband promiſed her by heaven.

The ſtar of evening, friendly to Hymen, already began to glimmer on high in the blue vault of heaven. Fatigued with the alternate ſufferings and joy, produced by the wonderful viciſſitudes of the paſt day, and deriving ſome gleams of hope from what ſhe had already experienced, yet ſtill trembling at the dreadful oracle, Pſyche at length retired to the nuptial bed, which her unſeen attendants had prepared, ſprinkled with odours and decorated with flowers. The ſolitude of the ſcene, and the darkneſs of ſurrounding night, added to her perplexity, and filled with unutterable ſolicitude the throbbing boſom of the virgin. After a ſhort interval of dreadful ſuſpence, a voice benign and ſoothing bade her diſmiſs unneceſſary terror, and in an inſtant

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh
inſtant ſhe found herſelf locked in the fond embrace of a huſband, who, though unknown, inſpired no terror; but, on the contrary, whoſe precipitate retreat on the approach of day filled her with concern and grief. Inviſible nymphs now hover around the deſerted bed, who with harmonious voices hail the new bride, and invite her to a repetition of the pleaſures of the preceding day. She ranges with freſh delight through the delicious gardens and all the apartments of that magnificent palace; ſhe liſtens to the warbling of the birds and the murmuring of the fountains; ſhe again bathes in the ſtream her beauteous limbs, ſits down to the delicious repaſt, is regaled with muſic by celeſtial bands, and, at night, no longer reluctant, retires to the ſame bed, and again enjoys the embrace of her affectionate, but fugitive, huſband.

A long period elapſed in this unceaſing round of daily pleaſure, and this nightly commerce with a bridegroom, whom as yet ſhe had not beheld. All remembrance of her former ſufferings was eraſed from her mind, while her inviſible attendants prevented her feeling the tedium of ſolitude and the abſence of her lord during the day, by perpetually varying the amuſements of the enchanting paradiſe

 that

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

that held her a willing priſoner. Her happineſs might have continued for ever could ſhe have KEPT A SECRET, or reſtrained within due bounds that fatal CURIOSITY which too often betrays the unthinking part of her ſex into errors never to be remedied.

Anxiety for the fate of their daughter had long baniſhed repoſe from the boſom of her diſconſolate parents. They prevailed on her two ſiſters to undertake the taſk of exploring her retreat; and the latter repaired without delay to the deſolate mountain, on whoſe ſummit ſhe had been expoſed. The ſame gentle zephyr that had conveyed Pſyche to the happy valley was alſo ready to conduct her ſiſters to that ſecluded ſpot, and they were ſoon wafted to the palace of delights. Pſyche had been forewarned by her nightly paramour of their intended viſit, and, at firſt, received his ſtrict injunctions not to have any communion with them, as the interview might be productive of the moſt dreadful calamities to all parties. She promiſed to obey thoſe injunctions; but growing, in conſequence, dejected and melancholy, ſhe obtained his permiſſion to entertain them. The adventurous princeſſes were received with tranſport, ſhewn all the rarities of the caſtle, and diſmiſſed to the

court

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh
court of their royal parents, but with the assurance that she was the happiest of women, and wedded to a husband, young, beautiful, finely accomplished, and ardently attached to her.

Burning with envy at her happy lot, these ungrateful sisters soon began to plot the ruin of the generous and unsuspecting Psyche. They took an opportunity of repeating their visit; and, insidiously inquiring into particulars concerning that husband, on whose charms she had so rapturously descanted, learned from her answers the fatal secret of his visiting her only during the night-season, and that she was a stranger to the sight, though not to the embrace, of her beloved consort. Having obtained this clue, these harpies in a female form retired to plan their diabolical project of plunging in inexpressible misery an amiable and affectionate sister; who, however, was again kindly cautioned by her husband not to listen to their artful and base insinuations to his prejudice. At their next interview, therefore, they alarmed her with dreadful apprehensions relating to the almost-forgotten oracle of Apollo, which had destined her to the arms of a monster, malignant and venomous as a viper; and they persuaded her,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

her, that, under the assumed appearance of a young man, in the bloom of life, she was actually married to a monstrous serpent, who, when satiated with her charms, would not fail to inflict upon her unheard-of cruelties, and finally put her to a miserable death. Struck with horror at this intimation, unable to account for her husband's continued reluctance to discover himself, and, at the same time, comparing the oracle with the nocturnal visit and clandestine embrace, Psyche confessed herself overcome by the force of their representation, and earnestly implored their advice towards extricating herself from the danger of impending destruction. The counsel given by her sisters was, that she should secretly convey a lighted lamp and a razor into some obscure recess of the chamber in which they slept; that, when the monsters eyes were sealed in slumber, she should with the former take the prohibited survey of his person, and with the latter sever his head from his body. By this resolute act alone could she avoid the miserable end to which she was, otherwise, inevitably devoted. The terrified Psyche promised compliance, and the princesses were again wafted back by the obedient zephyr. Psyche determined faithfully to execute their pernicious

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

cious counſels, concealed in her chamber the lamp which was to reveal and the razor which was to immolate her ſleeping huſband. The inſtant his eyes were cloſed, ſhe ſtole ſoftly from his ſide, and ſeizing, with impatience, the concealed lamp, hurried to the bed-ſide to gratify herſelf with a ſurvey ſo long and rigidly denied, and diſpatch at once her intended murderer. She elevates the lamp, and, by its light, diſcovers no formidable monſter, no envenomed ſerpent, but the lovely, the enchanting, Cupid, the god of young deſires, conſpicuous by the vermilion that glowed on his cheeck and lips, by the purple hue of his waving wings, and by the exquiſite beauty of his yellow treſſes. The raſhneſs and cruelty of the bloody act ſhe was about to perpetrate overwhelmed her with horror, and filled her boſom with remorſe and anguiſh inexpreſſible. She gazed upon him again and again with renewed delight, and ſhe would have plunged in her own throat the fatal weapon, but, in the midſt of her perturbation, it had fallen out of her languid graſp. At the foot of the bed lay the bow and arrows of the juvenile god. She admired the elegance of the workmanſhip, and, trying the point of one of the arrows, ſhe unfortunately wounded her

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

finger. That wound, however, was trivial compared with the greater one which now rankled in her heart, and she continued fixing her enraptured eyes upon the sleeping god. As she advanced nearer him, by fatal mischance, a drop of burning oil, from the lamp which she held in her hand, fell upon the right shoulder of Cupid, who, being awaked by the anguish of the wound, immediately spread his wings for flight. In vain did Psyche attempt to arrest that flight by entreaty, by tears, and by forcibly grasping his feet. The frowning deity, springing up into the air, raised her up with him a little way, and then let her fall to the ground. Alighting upon a cypress-tree that grew near, from its funereal boughs, the emblem of his *deceased affection*, he bitterly upbraided her for her curiosity and want of confidence in his counsels: he then fled away and entirely disappeared.

The anguish, which, upon this event, seized the mind of Psyche, it is impossible to describe. No gentle voices, from invisible attendants, now soothed her extreme affliction; no music, from immortal harps, warbled sweet symphonies in her ear. All was hushed, all was silent, as death and midnight. On a sudden, while she stood wringing her

hands

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

hands in frantic grief, a thunder-ſtorm, burſting on the palace, ſhivered it to atoms; and the garden of delights was converted into a blaſted and barren heath, through which an impetuous river rolled. Into that river ſhe inſtantly plunged, in the fond hope of burying herſelf and all her miſeries in the friendly wave. But the final period of thoſe miſeries was not yet arrived; and the river, out of reſpect to the wife of Cupid, immediately threw her back upon the banks. Preſently after ſhe ſees the god Pan, and ſolicits his advice. Pan condoles with her, but acquaints her there is no hope for her unleſs ſhe can make her peace with Cupid. In purſuit of the injured deity ſhe continues for a long time wandering about the earth; and, in the courſe of her peregrination, ſhe meets with one of thoſe ſiſters, whoſe perfidious counſel was the cauſe of her ruin, and upon whom, therefore, ſhe was determined to be revenged. She recites to her the ſtory of her melancholy adventures; informs her that Cupid had repudiated her as a puniſhment for her curioſity; and, moreover, had threatened, as a more ſignal infliction of his vengeance upon herſelf, to marry one of her ſiſters. Inflamed with hope that ſhe might be the intended bride,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

bride, her ambitious ſiſter immediately hurried away to the rocky eminence, whence ſhe had formerly been wafted to the palace of Cupid; and, not doubting but that the ſame zephyr would ſafely tranſport her thither, ſhe let herſelf drop down from the ſummit, and was daſhed in pieces on the rocks below. Shortly after, meeting the other ſiſter, ſhe deluded her with the ſame ſtory, and ſhe alſo miſerably periſhed in the ſame ſnare. In this reſpect Pſyche was not actuated by the dictates of her accuſtomed benevolence; but, let it be remembered, her wrongs were trying and aggravated; and, when once VIRTUE is fled, RAGE and REVENGE, with a thouſand other turbulent paſſions, ruſh in unreſiſted upon the defenceleſs ſoul.

In the mean time, Venus incenſed beyond meaſure both at the failure of her ſcheme for Pſyche's deſtruction, and at the torments which Cupid ſuffered from his wound, reſolved to find out her rival upon earth, and inflict upon her the moſt exemplary vengeance. That unhappy exile was ſtill traverſing the earth in ſearch of her dear Cupid, and accidentally coming to a temple of Ceres, ſhe collected from a neighbouring corn-field a few ears of looſe grain, and devoutly offered them

up

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

up to that goddeſs, earneſtly entreating her to take an unhappy female under her protection, and ſhield her from the menaced fury of the mother of Cupid. Ceres vouchſafed her no other anſwer than that ſhe would not be actively hoſtile to her, nor betray the path of her flight to Venus. She met with nearly the ſame reply from Juno, at whoſe ſhrine ſhe afterwards paid homage, and offered ſacrifice. At length ſhe reſolved to proſtrate herſelf before the cruel Venus herſelf, with whom it was poſſible ſhe might find Cupid, who, ſhe flattered herſelf, would relent at her tears, and prevail on his mother to relent alſo. In both theſe expectations ſhe was cruelly diſappointed; for, when ſhe came to her temple, the haughty vindictive goddeſs refuſed to receive, as a ſuppliant, her whoſe crimes no repentance could obliterate, no prayers atone for, no tears expunge. She was determined to ſeize her as a victim, but *that* ſhe thought it beneath her dignity to do at a time when ſhe came to her altars in a humble and ſupplicating poſture. She therefore aſcended Olympus, and entreated Jupiter to diſpatch Mercury to bring Pſyche before her as a guilty criminal deſtined to appeaſe the vengeance of an inſulted goddeſs.

Before

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Before the ſwift Mercury could execute his cruel miſſion, CUSTOM, one of the confidential domeſtics of Venus, happened to meet with Pſyche, and, ſeizing her, dragged her by the hair of her head to her miſtreſs. Venus, the inſtant ſhe ſaw her rival, in a paroxyſm of rage, flew at her, tore her beautiful and flowing treſſes, and rent in pieces her ſilken robe; violently beating her about the head and wounding that face whoſe exquiſite beauty had won from her ſo many admirers. But this was not all, Pſyche was now under the abſolute dominion of Venus, (ILLICIT LOVE,) who makes mere drudges of her votaries, and SUBJECTS THEM TO THE MOST PAINFUL AND TOILSOME SERVITUDE.

The firſt taſk which Venus, the *mater ſæva cupidinum*, impoſed upon the beautiful Pſyche, was to ſeparate into diſtinct parcels an immenſe heap of grains intermixed, conſiſting of wheat, barley, millet, poppies, peas, lentils, and beans, all promiſcuouſly jumbled together. She was enjoined to perform this tedious and difficult taſk before night, and Venus appointed two others of her attendants, SORROW and ANXIETY, to be her vigilant guardians and companions. Pſyche was thunderſtruck at this ſevere injunction, to perform, within

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

within ſo ſhort a period, what ſhe conceived to be totally impracticable in the courſe of a prolonged life, and remained, for ſome time, in ſtupid inſenſibility. But a brood of induſtrious ants who tenanted a neighbouring hillock, hearing the injunction, took compaſſion upon her, and ſeparated the grain for her within the allotted time. The ſecond taſk enjoined her was to fetch her ſevere tyrant a lock of golden wool from certain ſheep that fed on the ſteep and almoſt-inacceſſible banks of a broad and rapid river, which muſt be paſſed before ſhe could reach the demanded object. Pſyche deſpairing of being able either to paſs the ſtream, or obtain the lock of golden wool, was juſt on the point of again attempting to drown herſelf, when a reed ſoftly whiſpered certain articulate ſounds, from which ſhe learned how to get poſſeſſion of the wool without danger, which ſhe in conſequence obtained, and exultingly bore to Venus. All this ready and punctual performance of taſks, ſcarcely practicable by human nature, was of no avail; Venus ſeemed to riſe in the ſeverity of her injunctions, in proportion to the promptitude of Pſyche to execute them; and ſhe now orders her to fetch her a pitcher of black and deadly water that iſſued from a fountain

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

fountain guarded by dragons. As ſhe was conſidering with herſelf how this, the moſt terrible of her mandates yet iſſued, was to be accompliſhed, an eagle, pouncing down from above, with his talons ſnatched the pitcher from her trembling hand, then, ſoaring away to the appointed fountain, filled it, and brought it back to Pſyche, who carried it to Venus, and hoped that now, at leaſt, her labours and ſorrows would have their final conſummation. But what pencil can adequately paint the horrors of the exhauſted Pſyche, when, inſtead of being inſtantly admitted to her forgiveneſs and the enjoyment of her former communion with Cupid, ſhe received immediate and poſitive orders to viſit the gloomy ſubterraneous regions of Pluto, and requeſt of Proſerpine a caſket which might contain a portion of the beauty of the Stygian queen, to repair what Venus herſelf had loſt by her anxiety and exertion in curing the wound of Cupid. She was commanded to uſe diſpatch on this embaſſy, ſince there was ſhortly to be an aſſembly of the gods, in which it was impoſſible for Venus to appear with beauty the leaſt impaired. Pſyche, ignorant of any other way of viſiting the infernal region than by death, interpreted this order into an injunction

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

junction to kill herſelf, to which, being now plunged into the utmoſt grief and deſpair, ſhe was by no means reluctant. To effect her own deſtruction with equal ſpeed and certainty, ſhe immediately aſcended a ſteep tower, with intent to throw herſelf headlong from it, and thus terminate her career of miſery. But juſt as ſhe was on the point of executing her raſh reſolution, the benevolent, but inviſible, genius, who had hitherto attended her through all her ſufferings, addreſſed her in an audible voice from the tower, and bade her go to Tænarus, near Lacedæmon, where ſhe would find a paſſage by which ſhe might deſcend to the infernal regions; enjoining her rigidly to obſerve the following inſtructions during her journey thither and her return back.

She was ordered to provide herſelf with two cakes, (and the reader will recollect that cakes and water are at this day offered in India to the dead,) bearing one of them in each hand; ſhe was likewiſe to carry with her two pieces of money, which were to be borne in her mouth; ſhe was told that if ſhe accidentally met in her way to the ſhades any perſon who might be in diſtreſs, and crave her aſſiſtance, not to take any notice, but to obſerve a religious

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

gious ſilence, and purſue her journey; that, when ſhe arrived at the infernal river, and Charon demanded his fee for ferrying her over, one of the pieces of money which ſhe carried was his allotted fee, which ſhe muſt ſuffer him to take out of her mouth; that ſhe muſt paſs without notice the numerous crouds of departed ſpirits who would cover the banks of Styx, and ſolicit relief from her; and that, when arrived at the gate of Proſerpine's palace, ſhe muſt give one of the cakes to the great dog that guarded it, who would let her paſs into the interior court. She was informed that Proſerpine would receive her with great kindneſs, and invite her to a noble entertainment, of which, however, ſhe muſt by no means partake, but, ſitting down upon the ground, make her ſolitary and abſtemious repaſt upon black bread. She muſt then inform her of the occaſion of her viſit to that infernal kingdom, and, having ſolicited and received the precious caſket, muſt hurry back with it to the regions of day.

On her return, ſhe muſt pacify Cerberus with the other cake, and fee Charon with the remaining piece of money, but muſt take eſpecial care, during her return, not to be ſeduced by any conſideration whatever to open

the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

the caſket containing the portion of beauty ſent by Porſerpine to Venus. Pſyche ſucceſsfully executed her dangerous errand, and punctually obeyed all the injunctions given her except the laſt; to obſerve *that* with equal fidelity proved too much for the powerful operations of female VANITY. She could not reſiſt the inclination to examine the caſket, and appropriate to herſelf a ſmall particle, at leaſt, of the beauty intended to adorn the mother of Cupid.

Ah! too deluſive vanity, of what nameleſs evils in every age haſt thou been the unfortunate ſource to the young and beautiful! With adventurous hand, in a luckleſs hour, the curious Pſyche opened the caſket, which, like the box of Pandora, contained nothing but miſery for its ill-fated poſſeſſor. Inſtead of the roſe of eternal youth, inſtead of the bloom of unfading beauty, that caſket was ſtored only with a deadly, infernal, ſoporiferous, vapour, which in an inſtant overpowered all her faculties, and ſhe ſunk down upon the earth in a profound ſlumber. In that lethargic ſlumber ſhe lay for ſome time, nor ever would have awaked from it, had not Cupid, now fully appeaſed and healed of his wound, fled out of the windows of his mother's palace, to ſeek his

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

his dear, his long-loſt, Pſyche. His wonder was as great as his anguiſh was exquiſite, when he, at length, diſcovered her lying faſt aſleep upon the ground: but, immediately divining the cauſe, he exerted the portion of divinity which he enjoyed by being the offspring of a deity, and burſt the charm that bound her. He waked her by gently wounding her with the point of his arrow; he collected together the fumes of the deadly vapour which had iſſued, and, returning them to the fatal caſket, bade her carry it to his mother. He himſelf, in the mean time, winged his flight to heaven, and laid the whole affair before Jupiter. Jupiter immediately called an aſſembly of the gods, and, with the awful nod that ſhakes Olympus, not only himſelf conſented to his marriage with Pſyche, but inſiſted that Venus ſhould no longer oppoſe their union. Mercury was diſpatched in haſte to bring Pſyche up to heaven, and, *the period of her terreſtrial ſojourning and probation being over*, ſhe drank ambroſia, and became IMMORTAL. On occaſion of her apotheoſis and nuptials, a magnificent banquet was prepared in heaven, at which all the gods were preſent, at which Apollo played upon the harp, and even Venus herſelf danced. Pſyche, thus ſolemnly reuni-

ted

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

ted to Cupid, commenced a new career of happineſs, not ſubject to interruption or decay; and the fruit of her renovated affection was a daughter, named PLEASURE; that is, celeſtial and eternal pleaſure, oppoſed to that which is earthly and temporal.*

The general moral, intended to be inculcated throughout the preceding fable, muſt be obvious to the reader, although many of the circumſtances recorded in it, being introduced merely for the ſake of ornament, no direct or particular application can be made of every part of it. We can, however, collect from it, on the whole, that the ancient Greeks, like the brahmins, conceived there was no greater enemy to the ſoul, aſpiring to the heights of purity and virtue, than carnal affection, ſymbolized by Venus, whoſe ſervant CUSTOM drags us on againſt our better inclinations and reſolutions to criminal indulgence, and then delivers us over, by the command of her miſtreſs, to be tormented by her two other ſervants, SORROW and ANXIETY. There are variety of deſigns, on ancient gems and marbles, which ſtill more ſtrikingly and diſtinctly explain their meaning on this point, and many of theſe may be ſeen in Mountfaucon and other collections.

* Apuleii Metamorph. lib. vi. p. 135.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

lections. On theſe ſculptures Pſyche is invariably deſignated with the wings of a butterfly, and ſometimes a Cupid is repreſented as burning her wings, thoſe wings on which ſhe ſhould mount to heaven, with his flaming torch. Sometimes ſhe is drawn kneeling, with her hands tied behind her; a certain mark of the abject ſlavery into which a ſoul is brought by the power of the paſſions. At other times ſhe is to be ſeen bound to a tree, while Cupid is ſeverely beating her with rods. In an engraving publiſhed by Spon, he is even armed with a hammer and chiſſel to bruiſe and torment her tender limbs. Theſe gems and ſculptures ſufficiently mark the parallel ſentiments entertained on this ſubject by the philoſophers of Greece and of India; but in no country ever yet heard of, except the latter, have auſterities been actually put in practice of ſuch a dreadful and ſanguinary complexion, as thoſe voluntarily inflicted upon themſelves by the penitents of the latter country.

The truth is, that the Indians, at all times, carried their notions concerning the metempſychoſis to a point of greater extravagance than the Pythagoreans and Platoniſts; and thoſe more extravagant notions impelled them to adopt ſeverer modes of expiation and penance.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

nance. The philoſophers of Greece, at leaſt thoſe who alone truly merited that appellation, believed and felt that the ſoul was a degraded and fallen ſpirit, that the body was its terreſtrial priſon, that life was a ſtate of expiation and diſcipline, and they conſidered death only as a paſſage to a more perfect and happy ſtate, in which they ſhould be reunited to the eternal ſource whence that ſoul emaned, the ſupreme BEATITUDE. It was this belief that ſupported the ſoul of Socrates in his dying moments, and diſarmed of its terrors the poiſoned bowl. It was the propagation of this ſublime doctrine, which ſhines forth with ſuch luſtre in the Phædo of Plato, that procured to that philoſopher the envied title of DIVINE. The brahmins conceiving, as was before obſerved, that, by the power of abſtracted meditation and abſorption, they are able to penetrate into paſt as well as future ſcenes, have indulged on this ſubject ſpeculations far more bold and extenſive, and formed the reſult of thoſe ſpeculations into a regular ſyſtem of religious belief and action. By this power, the contemplatiſt can trace his ſpiritual genealogy through ſucceſſive ſpheres and animals for a hundred generations, and knows what particular puniſhment in one ſtate unalterably attends the

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

perpetration of crimes in another. Endued with this imaginary power, and incited by the wild phrenzy of ſuperſtition, he is for ever rolling back his eye upon the paſt periods of exiſtence, and, for every calamity endured in the preſent ſtate, he can inſtantly find a cauſe in the vices and follies of the ſtate preceding. Diſeaſe imbibed with the breath of life is thus accounted for, and rendered tolerable; ſince men, blind and lame from the womb, are only ſuffering penance for former crimes, and therefore ſuſtain their hard fate with chearfulneſs and reſignation. "Phyſicians (ſays the Hindoo Saſtra) aſſert that ſickneſs originates in the animal conſtitution, but thoſe ſkilled in the myſtery of the metempſychoſis maintain that it is a puniſhment for crimes committed in a former ſtate."* It cannot fail of gratifying curioſity, however it may ſometimes provoke laughter, to ſpecify a few of thoſe cauſes for preſent ſuffering enumerated in the ſame Saſtra.

Thus, in regard to men, epilepſy is a puniſhment for one who has, in a previous exiſtence, poiſoned another. Blindneſs and madneſs are puniſhments, the firſt for murdering your parents, the laſt for having been diſobedient

* Ayeen Akbary, vol. ii. p. 169.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

dient and negligent of them; dumbneſs for having killed a ſiſter; the ſtone for having committed inceſt; fevers, aſthmas, indigeſtion, &c. &c. have alſo their whimſical cauſes aſſigned them, and the expiations are, in ſome inſtances, as whimſical as in others they are extremely ſevere, but in general are too tedious to be here enumerated. They conſiſt, for the moſt part, of vaſt ſums, given away in charity *to the brahmins*, or in the long and dreadful faſt of the Chanderayan. In reſpect to women, upon whom theſe uncivil brahmins, impotent through age or auſterities, ſeem to be uncommonly ſevere, it is aſſerted,* that a woman who ſurvives her huſband, which in India is a diſgrace, was falſe to her huſband in the preceding ſtate. The expiation: ſhe muſt paſs all her life in auſterities, or put an end to her exiſtence by burying herſelf in ſnow.—The woman, whoſe child dies, has, in a former ſtate, expoſed her child, which died in conſequence of that expoſure. The expiation; a cow of gold, with hoofs of ſilver, beſtowed in charity.—A woman, who has only daughters, was inflamed with pride in her former exiſtence, and was diſreſpectful to her huſband. The expiation: let her feed

fifty

* Ayeen Akbery, vol. iii. p. 172.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

fifty brahmins.—I ſhall not torture the reader's patience with any more of theſe abſurd details. Abſurd, however, as they appear to us, they form the creed of the pious in India, who, conſidering the brahmins as a portion of the deity, are not in the leaſt ſhocked by this barefaced monopoly of ſacred donations by the avaricious brahmins. So barefaced indeed is it, that, in a following page, it is aſſerted, that whoſoever ſhall give to the brahmins ſufficient ground for a houſe to ſtand upon, ſhall enjoy ten kulehs in paradiſe before he returns again to the earth; but, if he ſhould be ſo generous as to beſtow upon them a thouſand head of cattle, their grand reward will be ten thouſand years of bliſs in paradiſe before he reviſits earth.* How different is the ſelfiſh maxim here inculcated from the following very enlarged and liberal ſentiment in the Geeta. The diſparity may, in ſome meaſure, be accounted for, by conſidering that it is the deity, not the prieſt, that ſpeaks. "They, who ſerve even *other gods* with a firm belief, in doing ſo, involuntarily worſhip *me*, I am he who partaketh of all worſhip, and I am their reward."†

We

* Ayeen Akbery, v. iii. p. 135. † Geeta, p. 81.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

We muſt now complete the dreadful picture of Indian penance which we are exhibiting, by introducing the reader to the ancient Gymnoſophiſt, or modern Yogee.

The YOGEES, or ancient Gymnoſophiſts, are, as their name, derived from γυμνος, *nudus*, and σοφος, *ſapiens*, implies, abſolutely diveſted of all covering, as well to ſhew how contemptible, in their opinion, the body is in compariſon of the divine gueſt that inhabits it, as for convenience; ſince Dindamis, one of them, in his ſpeech to Alexander, acutely enough obſerved, "*that* is the moſt ſuitable habitation for a philoſopher which is the leaſt encumbered with furniture." Of all the ancient writers on India, Strabo perhaps is moſt to be depended upon; ſince he profeſſes to have acquired his information, relative to India, from thoſe who had been ambaſſadors at Palibothra, the preſent Patna. Strabo gives us two remarkable inſtances of the voluntary ſeverities which two of theſe gymnoſophiſts inflicted upon themſelves: the firſt, far advanced in years, hoped to obtain heaven by lying conſtantly extended upon the hard ground without any covering, expoſed to all the fervours of a tropical ſun, and without any ſhelter from the drenching rains, which, at

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

particular ſeaſons, deſcended in torrents.* The ſecond, who was more in the vigour of life, laboured to obtain the ſame immortal boon by ſtanding on one leg for a whole day, and bearing aloft, at the ſame time, with both his erected arms, an immenſe piece of wood.† Pliny acquaints us, that ſome gymnoſophiſts would fix their eager and ſtedfaſt eyes upon the ſun from the time of his riſing till his ſetting; while others, at the ſame time, would ſtand on one foot, alternately varying the foot on which they ſtood, for a whole day, in the midſt of burning ſands, without ſhrinking or complaining. The original in Pliny is as follows: "Philoſophos eorum, quos gymnoſophiſtas vocant, ab exortu ad occaſum perſtare, contuentes ſolem IMMOBILIBUS OCULIS, ferventibus arenis toto die alternis pedibus conſiſtere."‡ He might have added the epithet of *nudis* to *pedibus*; for, the gymnoſophiſts, as the name implies, entirely reject every ſort of covering for the body, even that which decency requires.

Cicero, ſpeaking of the gymnoſophiſts, warmly commends their invincible patience and undaunted fortitude. Theſe men, ſays that

* Strabo, lib. xv p. 491. † Ibid.

† Plin. Nat. Hiſt. lib. vii. cap. 2.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

that eloquent writer, with equal firmneſs endure the ſeverity of the ſnows of Caucaſus while they live, as they brave, when life verges on expiration, the fire that terminates their life of torture.* Alluding to the ſuicidal flames in which Cadmus and Zarmanochagas periſhed. This particular ſubject of their ſometimes conſuming themſelves, while yet living, on the funeral pile, and the general cuſtom in India of burning their dead, I ſhall make the laſt article of conſideration in this extenſive and final chapter of the Indian Theology.

Arrian, ſpeaking of this ſame race, obſerves; Theſe people live naked. In winter they enjoy the benefit of the ſun's rays in the open air; and, in the ſummer, when the heat becomes exceſſive, they paſs their time in moiſt and marſhy places under large trees; which, according to Nearchus, cover a circumference of five acres, and extend their branches ſo far, that ten thouſand men may eaſily find ſhelter under them.†

Porphyry enters into the ſubject more extenſively, and makes a juſt diſcrimination between the *Brachmans* and *Gymnoſophiſts*, or *Samaneans*,

* Tuſc. Quæſt. lib. v.

† Arrian, lib. vii. p. 275, edit. Gronovii, and conſult the engraving here annexed.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

maneans, as he calls them. He fixes very accurately the place of reſidence of the former, ſome on the mountains, by which he probably meant the old college at Naugracut, and ſome on the Ganges, at Caſi and Patna. Thoſe on the mountains, he ſays, feed on fruits and cows' milk, congealed with herbs (probably curds, or ghee); thoſe on the Ganges eat the abundant vegetables and wild barley that grow in its neighbourhood. In reſpect to the *Samaneans*, or *Sarmans*, as Clemens calls them, he characteriſes them very juſtly as men voluntary depriving themſelves of all worldly wealth and advantages, ſhaving their heads and beards, and reſolutely quitting their wives and children for the deſert. He deſcribes them as living there upon herbs and water alone, as reluctantly bearing the load of life, and, inflamed with the hope of tranſmigrating into a better ſtate, as impatiently panting for the hour of their departure.*

There is no neceſſity to cite farther the ſentiments of the ancients on the ſubject of theſe rigid devotioniſts. Let us turn to the more authentic accounts of the moderns, and exemplify the train of general obſervations preceding

* Porphyry de Abſtinentia, lib. iv. p. 167, edit. Cantab. 1655.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

preceding by particular inſtances of individuals, who have been ſeen, by modern travellers, in the act of ſuffering the almoſt-incredible ſeverities alluded to above. One of them, whoſe veracity may be depended upon, has illuſtrated the ſubject with a very curious print of YOGEES in various attitudes of penance; and, ſince that print repreſents ſo ſtrikingly both thoſe devotees and the great banian-tree of India, of which ſo ample an account was inſerted in a preceding volume, I have had it engraved, by a very correct artiſt, for the inſpection of thoſe, whoſe curioſity may have been excited by the detail of their ſufferings in this volume. It would have been inconſiſtent with propriety, though not with the delicacy I could wiſh to have been preſerved, to have given any covering to deluded wretches, whoſe glory it is to have caſt off every veſtment, and with it the very ſenſe of ſhame: the figures, I truſt, are upon too ſmale a ſcale to excite any diſguſt in the reader. It was to avoid giving offence that I forbore to have engraved, as it merited, upon a larger plate, that mighty tree, under whoſe ſhade they dwelt, and which may be truly called the monarch of the vegetable world.*

One

* Conſult the deſcription of it, vol. iii. p. 492.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

One of the Mohammedan travellers, who viſited India in the ninth century, informs us, that "there are in the Indies certain men who profeſs to live in the woods and mountains, and to deſpiſe whatſoever is conſidered valuable by the reſt of mankind. They go all their life-time ſtark naked, and ſuffer the hair of their head and beard to grow till it nearly covers their whole body. They religiouſly forbear to pare their nails, ſo that they become pointed and ſharp as ſwords; and around the neck of each is ſuſpended an earthen porringer, intended to contain the rice and other food which charity may ſupply. They, for the moſt part, ſtand motionleſs as ſtatues, with their faces always turned to the ſun. I formerly ſaw one in the poſture here deſcribed, and, returning to India about ſixteen years afterwards, I found him in the very ſame attitude, and was aſtoniſhed he had not loſt his eye-ſight by the intenſe heat of the ſun."*

Baldæus, an excellent and authentic writer, who reſided many years in India, ſays, that, beſides their uſual purifications, ſome of the Yogees carry huge iron collars about their necks, others travel about conſtantly encumbered

* Renaudot's ancient Accounts of India and China, p. 32, edit. London, 1733.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

bered with heavy fetters and chains of the ſame metal, while ſharp nails, with their points terminating inwards, line their wooden ſlippers or ſandals. Others, he adds, have cauſed themſelves to be bound immoveably with ſtrong ropes or chains to a tree, and in that poſture expired, after lingering for many months in the greateſt tortures; and that, in 1657, he himſelf ſaw a Yogee at Columbo, whoſe arms were grown together over his head from being kept long erect in that poſture.*

It is exceedingly remarkable that theſe men ſhould poſſeſs ſuch exalted notions of the purity of the Deity, and yet entertain ſuch contemptuous and degrading ideas of the works created by him. According to them, all nature is contaminated, and the earth itſelf labours under ſome dreadful defilement, a ſentiment which, in my opinion, could only ſpring from certain corrupted traditions relative to God's *curſing the ground, and condemning it to bring forth thorns and thiſtles*, on the fall of man. To ſuch an extreme point of extravagance, however, do they carry their conceptions on this point, that ſome of them, according

* Baldæus, in Churchill's Voyages, vol. iii. p. 896, firſt edit.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ding to Du Halde, impelled by the dread of terreſtrial pollution, have embraced the reſolution of never more touching the planet which they were born to cultivate, and cauſe themſelves to be ſuſpended aloft in cages upon the boughs of trees, to which elevation the admiring multitude raiſe the ſcanty proviſion, neceſſary to the ſupport of the ſmall portion of life that animates their emaciated carcaſes.* Another of the ancient Jeſuites, cited in Purchaſe, relates as follows: "Theſe JOGUES, with admirable patience, endured the ſunne's heat; and one among the reſt encloſed the trunk of his body in an iron cage, while his head and feet alone were at liberty. In this ſituation he could neither ſit nor lie down at any time, and round the cage were ſuſpended a hundred lamps, which four other JOGUES, his companions, lighted at certain times. Thus walked he, in this his perpetual priſon, *as a light unto the world*, in his vain-glorious opinion."†

Theſe

* See Du Halde's Hiſt. of China, vol. i. p. 50.

† See Purchaſe's Pilgrimage, p. 636, folio edit. 1617.—Maſter Purchaſe ludicrouſly enough calls theſe JOGUES *ſad rogues*; and to the SANIASSI's he gives the facetious appellation of *holy aſſes*.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

Theſe ſentiments and theſe practices are, I own, apparently very contradictory to ſome others in vogue among the Indians, ſuch as burying themſelves in pits hollowed in the ground, with only a ſmall hole left open at the top to breathe through, of which an example or two will be given hereafter; and the cuſtom of purifying themſelves, by paſſing through a natural or artificial cavern, where the ſpiritual pilgrims entered in at the South gate, and made their exit at the Northern one, as was anciently the cuſtom in the Mythriac myſteries, for aſtronomical reaſons already aſſigned, and, according to the remarkable inſtance which we have given of the famous Anſtance which we have given of the famous Angria in modern times.* *Apparently contradictory*, however, as they are, they, in fact, originate in the ſame prejudices, and are referable to the ſame creed. The penitents being firſt inhumed, and afterwards emerging from the pit, as well as their paſſage through the dreary cavern, were only emblems of terreſtrial trials and ſtruggles undergone and happily ſurmounted by the ſoul in its progreſs to perfection and glory through the various inferior ſpheres of purgation and purification; for, it ſhould never be forgotten, that to thoſe ſpheres, in the Hindoo aſtronomical

* See the appendix to the preface, p. iii.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

aſtronomical theology, different degrees of purity and ſanctity are attributed, or rather, to ſpeak more properly, different degrees of impurity and guilt. Conſonant to this idea, on one of their feſtivals that fall in June, and which, according to Mr. Holwell, is called the UMBOOBISSEE, (Ambuvachi is the Sanſcreet word,) the earth itſelf, conformable to the Egyptian and Greek mythology, being converted into a prolific female, *is left to her purgations* from the ſeventh day to the tenth of that month, both days incluſive, during which period, neither plough, nor ſpade, nor any other agricultural inſtrument, is permitted to moleſt her.* I ought alſo before to have mentioned this author's account of the Sanniaſs Pooja, or Hindoo Lent, which laſts from the firſt to the thirtieth of March, on which laſt day, the penance of the CHEREC, or *wheel*, is ſubmitted to by the Yogee; a penance not the leaſt painful and eccentric of thoſe endured in India, and which is thus deſcribed by Captain Hamilton, who has given an engraving of the ſwing-machine on which the penance is performed. "On the coaſt of Canara, ſays our humorous captain, whom the ſevere pains of the penitents do not ſeem very ſenſibly

* Holwell's Gentoo Faſts and Feſtivals, part ii. p. 125.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

ſenſibly to have touched, ſeveral thouſands of people aſſemble in the middle of a grove around a ſhapeleſs black ſtone of 300 or 400 weight, (it is the phallus of Seeva, and the performers are rigid Saivites,) beſmeared with red lead mixed with oil, to ſerve for a mouth, eyes, and ears, with a vaſe of incenſe burning before it, and a young virgin of ten years old" (an Indian veſtal we muſt ſuppoſe, for few are virgins in that warm climate after that age) " to attend and cheriſh the flame. Some prieſts all naked, except a cloth of decency, run and dance round the ſtone and fire for half an hour like madmen, making ſtrange diſtortions in their faces, and now and then bellowing like calves. This was the firſt ſcene. Thoſe prieſts had previouſly erected a ſcaffold about 15 feet long, and as many broad, in the middle of which was elevated a piece of wood about 20 feet high. In the upper end of this beam was cut a notch, on which reſted a lever about 40 feet long, with two croſs-beams at the end, each four feet in length, with a rope faſtened to the ends, on which the actors were to hang, and perform their parts. The penitents were four in number; and, preſenting themſelves to the prieſts, the latter took two tenter-hooks, exactly ſuch as

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the butchers in Britain uſe to hang their meat on, and fixed thoſe hooks in the muſcles of the backs of each. The hooks being faſtened to the ropes at each end of the croſs-beams, the penitents were then drawn up into the air. They were kept hanging by their backs in this manner at the diſtance of ten yards from the ground, while hundreds of other devotees dragged the ſcaffold, which went upon wheels, above a mile over ploughed ground; the ſuſpended penitents all the while ſwinging round in a circle, whence the name of CHEREC, a *circle* or *wheel*. They were then let down in a bleeding condition, but both exulting themſelves and amidſt the exulting acclamations of the ſpectators."* M. Sonnerat, who alſo ſaw this dreadful ceremony performed on the Coromandel coaſt, ſays they are generally armed with a ſword and a ſhield, which they brandiſh with the furious motions of a man who is fighting, and, to ſhew their heroiſm, often give themſelves dreadful wounds. They muſt appear chearful whatever pain they may feel; for, if tears eſcape them, they are driven from their caſt, a puniſhment more terrible than death itſelf.†

Theſe

* Hamilton's Voyage to the Eaſt Indies, vol. i. p. 274. Oct. Lond. edit. 1745.

† Sonnerat's Voyages, vol. i. p. 149.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Theſe authentic accounts of the indifference which the devout Indians feel at the ſevereſt inflictions of corporeal pain may ſtrike Europeans with aſtoniſhment, but they will not thoſe who have reſided in India, and ſeen the Yogees aſſembled under their ſacred trees in acts of penance. For what will not frantic ſuperſtition perform? In India, even the women themſelves reject the natural ſoftneſs and timidity of their ſex, with determined reſolution brave the dreadful ordeal of boiling oil, walk over plates of burning iron, and mount with ſerenity the funeral pile: while the men, by nature more daring and intrepid, perform ſuch acts as can ſcarcely be admitted for true, even by credulity itſelf. An inſtance or two of this more deſperate kind now lies before me, in Renaudot's Arabian Travellers, which for reſolution and horror cannot poſſibly be paralleled among any nation of the earth, except among the ſanguinary ſavages, who ſing the DEATH-SONG on the plains of America. A certain perſon, determined like Calanus to ſacrifice himſelf alive in the flames, when he approached the altar, drew out his ſabre, and, with his right hand, gave himſelf a wide and dreadful gaſh that reached from the breaſt far down in the abdomen, and laid bare his

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

entrails to the view of the ſpectators. He then, with his left, tore out a lobe of the liver, which he cut off with the ſame ſabre, and gave it to one of his brothers who ſtood by, converſing all the time with the utmoſt indifference, and with apparent inſenſibility to the torments that racked him. He then, with undaunted countenance, leapt into the flames, and, without any viſible motion, was burnt to cinders.*

In the early periods, when theſe travellers viſited India, it was the cuſtom of the Yogees of the mountains to dare to acts of ſingular auſterity thoſe who lived in the plains. Among others, there once came down a Yogee who called upon the penitents of the plain either to follow the example he was about to ſet them, or elſe to own their zeal and fortitude inferior. He ſat himſelf down in a plantation of canes which grew in the neighbourhood. Theſe canes, ſay our travellers, reſemble our ſugar-canes, are ſupple, and bend like them, have a large ſtem, and often grow to a vaſt height. When bowed down by force, they obey the preſſure without breaking, but, as ſoon as the preſſure is removed, they violently fly back, and regain their firſt rectitude. One of the loftieſt and largeſt of theſe canes he ordered to

be

* Ancient Relations, p. 80.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

be bent down to his height, and faſtened his long and buſhy hair ſtrongly to the end of it; then taking his ſabre, which, from its keenneſs, ſparkled like fire, he ſevered it from his body, and it mounted into the air. None of the ſpectators had reſolution to follow his example, and the mountaineers triumphed over their brethren of the valley. The high reputation which the book, from which theſe facts are almoſt verbatim extracted, enjoys, will, I truſt, reſcue the relation either from contempt or diſcredit.*

Dr. Fryer, an eminent phyſician and a fellow of the Royal Society, who was at Surat about the ſame time with Baldæus, has alſo given a very ample and particular account of Indian penitents, whom he viſited under the great banian-tree in its neighbourhood. One of theſe penitents he remarked, whoſe nails, by neglect, were grown as long as a man's finger, having abſolutely pierced into the fleſh; and another, whoſe buſhy, plaited, ſun-burnt, hair trailed upon the ground, being above four yards in length. Some he ſaw with their arms ſo diſlocated, that, as the Doctor expreſſes himſelf, "the διαρθρωσις of the joints was inverted, and the head of the bone lay

* Ancient Relations, p. 82.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

in the pit or valley of the arm. In that ſituation they muſt neceſſarily be defrauded of their nouriſhment, and hang down uſeleſs appendages to the body; ſo that, unleſs relieved by charitable attendants, which are numerous at theſe holy retreats, the ſufferers muſt periſh; being totally unable to help themſelves." Others, he obſerved, who kept their eyes immutably fixed on heaven, like Pliny's gymnoſophiſts, their heads hanging over their ſhoulders, and incapable of being moved from that poſture from the ſtiffneſs contracted, during a long uninterrupted reſt, by the tendons of the muſcles and the ligaments of the neck, ſo that no aliment, not liquid, can poſſibly paſs, and even that is ſwallowed with much difficulty. Others, by continued abſtinence, were ſo emaciated, that they appeared like walking ſkeletons. All were bedaubed with aſhes, and all ſlept upon the bare ground.

He gives two other remarkable inſtances of penitentiary ſuffering, the former of which will corroborate what was before inſerted concerning the penance between four fires under a meridian ſun, and which muſt have appeared, to one who has not been an eye-witneſs of theſe horrible exhibitions, abſolutely incredible. A Yogee had reſolved, ſays our traveller, for

forty

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

forty days to endure the purgatory of five fires, the blazing ſun above his head making the fifth. The ſolemn act was to take place during a public feſtivity, and before an innumerable croud of ſpectators. Early in the morning, the penitent was ſeated on a quadrangular ſtage, with three aſcents to it. He now fell proſtrate, and continued fervent at his devotions till the ſun began to have conſiderable power. He then roſe, and aſſumed the poſition of the Yogee at No. 9, in the print annexed, looking ſtedfaſtly at the ſun, and ſtanding on one of his legs, while the other was kept in a bent poſture drawn up under him. In the interim, ſays our traveller, four fires being kindled (either of them large enough to roaſt an ox) at each corner of the ſtage, the penitent, counting over his beads, and occaſionally uſing his pot of incenſe, like Scævola, with his own hands increaſed the flames, adding to them combuſtible matter by way of incenſe; he then bowed himſelf down in the centre of the four fires, with his eye ſtill fixed upon the ſun, and ſtood upon his head, his feet being bolt upright in the air for three hours; after which he ſeated himſelf croſs-legged, and remained ſo all the reſt of the day, roaſting between thoſe fires,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

and bathed in the profuſe exudation of his own greaſe.*

Three others of theſe devotees, according to Fryer, had made a vow not to lie down for ſixteen years, but to remain ſtanding on their feet during that time. The elder of them had completed the full period of his painful diſcipline; of the two others, the firſt had paſſed *five*, the ſecond *three*, years in that poſition. The legs of all three were ſwollen in a dreadful manner, and deeply ulcerated; but, being unable to ſupport the weight of their bodies, they leaned upon pillows ſuſpended on a ſtring, which hung from one of the branches of the banian-tree, after the manner of the figure, marked No. 7, in the plate. He, who had completed his penance, was afterwards entombed in the ſame ſtanding poſition for nine days without taking any ſuſtenance, and, to prove that he actually continued in his earthy bed during all the nine days, he cauſed, ſays our author, "a bank of earth to be thrown up before the mouth of his cave, on which was ſown a certain grain, which *ears* exactly in nine days, and which in fact did *ear* before his removal thence." Fryer ſaw the ſqualid figure of this penitent immediately

* Fryer's Travels, p. 102, edit. fol. 1698.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

diately after his reſurrection from this ſubterraneous priſon.*

M Sonnerat was the eye-witneſs of many of theſe extravagant penances on the coaſt of Coromandel. The following particulars are the reſult of his obſervation and inquiries. After having deſcribed ſome of their penances of inferior note, he proceeds to remark: "The Indians have, beſides theſe, other more rigid penitents, whom fanaticiſm induces to quit friends, relatives, poſſeſſions, every thing, in order to lead a miſerable life. The majority are of the ſect of Seeva. The only goods they can poſſeſs are a lingam, to which they continually offer their adorations, and a tiger's ſkin on which they ſleep. They exerciſe on their bodies all that a fanatic fury can convey to their imagination: ſome tear their fleſh with the ſtrokes of a whip, or faſten themſelves to the foot of a tree by a chain, which death only can break; — others make a vow to remain all their lives in an uneaſy poſture, ſuch as keeping the hands ſhut, while their nails, which they never cut, in the courſe of time pierce through them. Some are ſeen who have their hands always croſſed on their breaſts, or lifted above their heads in ſuch a manner that they

* Fryer's Travels, p. 103.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

they can no more bend them. Theſe unfortunate people can neither eat or drink without the aſſiſtance of ſome diſciples who follow them; and it may be eaſily judged what they muſt ſuffer during ſeveral years, to reduce their arms to this ſtate of inaction. Many bury themſelves, and breathe only through a little hole; and it is wonderful, conſidering the time they remain under-ground, that they are not ſuffocated. Others, who are leſs enthuſiaſts, are contented with burying themſelves only up to the neck. Some are found who have made a vow always to ſtand upright, without ever lying down; they ſleep leaning againſt a wall or a tree, and, to deprive themſelves of all means of ſleeping comfortably, they put their necks into certain machines that reſemble a kind of grate, which, when once they have rivetted on, can no more be taken off. Others ſtand whole hours upon one foot, with their eyes fixed on the ſun, contemplating that planet with the moſt earneſt application of mind. Others, again, obſerve the ſame poſition with one foot in the air, the other reſting only on tiptoe, and with both arms elevated; they are placed in the midſt of four vaſes full of fire, and keep their eyes intenſely fixed on the ſolar orb.

" There

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

"There are alſo others who appear in public quite naked, and that to ſhew that they are no longer ſuſceptible of any paſſion, and are re-entered into a ſtate of innocence ſince they have given their bodies to the Divinity. The people, perſuaded of their virtue, eſteem them as ſaints, and imagine they can obtain of God whatever they aſk: they alſo believe that they perform a work of piety in haſtening to carry them victuals, to put it in the mouths of thoſe who are prohibited the uſe of their hands, and to cleanſe them. The number of theſe more rigid penitents is much leſſened ſince the Indians have been oppreſſed and reduced to a ſtate of ſlavery. The only perſon of this kind I ever ſaw pierced his cheeks with an iron, which went through his tongue, and was rivetted on the other ſide of the cheek with another piece of iron, which formed a circle underneath the chin.

"The characteriſtic of theſe penitents is, great pride, ſelf-love, and a belief that they are ſaints. They avoid being touched by people of a low caſt, and Europeans, from a fear of being defiled; they will not even let them touch their goods, but fly at their approach. They have a ſovereign contempt for all who are not in their ſtate, and eſteem them as profane;

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

fane: there is alſo nothing belonging to them but what is thought to contain ſome myſtery, and that is not alſo eſteemed worthy of great veneration.

" The Indian hiſtory has preſerved the memory of a great many of theſe penitents, celebrated in ancient times, and whom the penitents of this day glory in imitating."*

The Chaldeans, it has been obſerved, had *a feaſt of fire*. The Indians, likewiſe, have a feaſt of fire, during which, the zealous devotees among them walk on that element. It was inſtituted in honour of DARMA-RAJA, and ſhould be more properly called a *faſt* than a *feaſt*; for, thoſe devotees are to refrain from food during all the eighteen days which it laſts, forbear all connection with women, ſleep on the bare ground, and walk on a briſk fire. The laſt, or eighteenth, day, they aſſemble to the ſound of inſtruments, their heads crowned with flowers, and their bodies beſmeared with ſaffron, and follow the image of Darma-raja and Drobede his wife, which are carried in proceſſion three times round a fire, kindled to the honour of thoſe deities.—After this, the devotees actually paſs through the fire, which, M. Sonnerat aſſerts, is extended to about forty

* Sonnerat's Voyages, vol. i. p. 176.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

ty feet in length, walking through the flames ſlowly or quickly according to their zeal, and often, like the ſuperſtitious votaries of Moloch, carrying their children in their arms.*

On thoſe moſt holy feſtivals, on which their greater gods are carried about on vaſt machines, drawn by ſeveral thouſand devotees, our author has ſeen fathers and mothers of families, bearing alſo their children in their arms, throw themſelves headlong under the broad and ponderous wheels, in hopes of gaining immediate admiſſion into heaven, by ſo exalted a fate as that of being cruſhed to death by the chariot of the god. By theſe ſuicidal executions, he informs us, the proceſſion is never impeded, nor the people ſhocked. The machine is drawn over the bodies of theſe unfortunate wretches without emotion, and its weight, in paſſing, pounds them unlamented to atoms.†

Mr. Haſtings, in his prefatory letter to the Geeta, mentions his having ſeen one of theſe abſtracted Yogees at his devotions, and adds ſome judicious obſervations on the abſorption of the brahmins, which the reader will not be diſpleaſed to ſee. "It is to be obſerved, ſays Mr.

* Sonnerat's Voyages, p. 153.

† Ibid. vol. i. p. 121.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Mr. Haſtings, in illuſtration of what I have premiſed, that the Brahmins are enjoined to perform a kind of ſpiritual diſcipline, not, I believe, unknown to ſome of the religious orders of Chriſtians in the Romiſh church. This conſiſts in devoting a certain period of time to the contemplation of the Deity, his attributes, and the moral duties of life. It is required of thoſe who practiſe this exerciſe, not only that they diveſt their minds of all ſenſual deſire, but that their attention be abſtracted from every external object, and abſorbed, with every ſenſe, in the preſcribed ſubject of their meditation. I myſelf was once a witneſs of a man, employed in this ſpecies of devotion, at the principal temple of Benares. His right hand and arm were encloſed in a looſe ſleeve or bag of red cloth, within which he paſſed the beads of his roſary, one after another, through his fingers, repeating, with the touch of each, as I was informed, one of the names of God; while his mind laboured to catch and dwell on the idea of the quality which appertained to it, and ſhewed the violence of its exertion to attain this purpoſe by the convulſive movements of all his features, his eyes being at the ſame time cloſed, doubtleſs to aſſiſt the abſtraction.

The

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The importance of this duty cannot be better illuſtrated, nor ſtronger marked, than by the laſt ſentence with which Kreeſhna cloſes his inſtruction to Arjoon, and which is properly the concluſion of the Geeta: "Hath what I have been ſpeaking, O Arjoon, been heard *with thy mind fixed to one point?* Is the *diſtraction* of thought, which aroſe from thy ignorance, removed?"

Mr. Crauford, in his Sketches of Indian Mythology, a book which merits a more important title than the modeſty of the author has permitted him to beſtow upon it, mentions an inſtance of an Indian penitent, who not long ago finiſhed meaſuring the diſtance betwen Benares and Jaggernaut with his body, by alternately ſtretching himſelf upon the ground, and riſing; which, he obſerves, if faithfully executed, muſt have taken up ſome years to have accompliſhed. He adds another of an aged father of a numerous offspring, who, like Calanus, recently devoted himſelf to the flames. He committed the fatal act in the hope of appeaſing the wrath of a divinity, who, as he imagined, had for ſome time paſt afflicted his family and neighbours with a mortal epidemical diſeaſe;* a proof that the

* Sketches, vol. i. p. 243.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

the notion of the efficacy of a *human ſacrifice* is not at this day wholly extinct in India.

In fact, the whole ſeries of dreadful penances above-deſcribed, in reading which the mind of the reader muſt have been filled with alternate indignation and horror, is nothing more than the relics of a vaſt ſyſtem of ſanguinary ſuperſtition, which, from whatever quarter derived, is equally inſulting to the Deity and deſtructive to his creatures. True religion, the religion which Chriſtianity aims to eſtabliſh in the world, impreſſes the mind with ſentiments widely different from theſe; exalted benevolence, tender ſympathy, and generous compaſſion: it inculcates not an arrogant and preſumptuous ſpirit to *dare*, but a humble and reſigned ſpirit to *endure*, the evils allotted to the preſent ſtate; a ſtate, which, though a ſtate of probation, has its SOCIAL PLEASURES as well as its DISTRACTING CARES, and in which, while we are taught to bear the latter with becoming fortitude, we are permitted to enjoy the former with hearts overflowing with beneficent affections to our fellow-creatures and fervent gratitude to the Almighty Donor.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ON THE INDIAN CUSTOM OF BURNING THEMSELVES, AND THE MOTIVES WHICH LED TO THAT CUSTOM.

Having accompanied the Hindoo penitent, whether Saniaſſi or Yogee, thus far through a life of inceſſant miſery and torture, but miſery and torture *unfelt*, let us attend him to the fatal bourn whence no traveller returns; let us mark the cloſing ſcene, and behold the curtain eternally drawn over human ſuffering and terreſtrial probation. By this I do not mean his diſſolution, when he falls a victim to the languor and imbecility of age, when he periſhes by the violence of diſeaſe, or ſinks a gradual martyr to his aggravated torments: — no; it is my intention to depict a more impreſſive and awful picture: when, having gone through the preſcribed penances of the four degrees, the Indian brahmin determines to aſcend the flaming altar of ſacrifice; and, by a ſolemn and public act, devotes himſelf to the Deity. It is this reſolute dereliction of life to which Cicero, cited in a former page, alludes, when he praiſes the fortitude of the Indians amidſt conſuming fire; and, though only an account of two inſtances of this deſperate kind of ſelf-

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

deſtruction have deſcended down to us from claſſical antiquity, we know, not only that it is permitted in their ſacred books, but that the dreadful rite has been actually and frequently undergone in India. To gain, however, immediate poſſeſſion of paradiſe by this rite is the ſplendid privilege of the Saniaſſi and the obedient wife alone. For what reaſon ſo brilliant a reward is promiſed to nuptial conſtancy, in India, falls not within the ſcope of my immediate inquiry; nor the fact itſelf, of women burning themſelves with their deceaſed huſbands, a ceremony which has been often and affectingly deſcribed by others: my concern is with the devotee, who, animated by religious zeal, reſolves to *burn*; to examine his motives; and to diſplay the rewards promiſed in the Vedas for an act which he ſtamps with the title of glorious and ſublime.

This cuſtom, ſo immemorially uſed in India, and ſo peculiar to it, had its origin, I am convinced, in the ſyſtem of phyſical theology, which, in the remoteſt periods, ſo univerſally prevailed in the Eaſt. It was only one of the ancient and ſymbolical ceremonies of the Mithratic myſteries realized. It was the laſt ſtage of purification, after which, the ætherial

ſpirit,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſpirit, purged of its earthly droſs, immediately aſcended to the ſublime ſource from which it emaned. This, poſſibly, as ſome ſenſible writers have imagined, might have been one reaſon that induced the Egyptians, wanting fuel in ſufficient abundance for the general practice of this rite, to place the bodies of illuſtrious men in pyramidal monuments, which were the ſymbols of fire.

The deep immerſion of the Indians in phyſical inveſtigations is alſo to be traced in this as well as every other part of their theology. The notion, that they are to tranſmigrate through the elements to the Source of Being, induces them rather to wiſh for than retard the hour of diſſolution of the elementary particles of which the body is compoſed. They are impatient, during their confinement in the tabernacle of clay; they mount on the wing of hope; and are eager to conſign, not only *aſhes to aſhes* and *duſt to duſt*, but to reſtore the igneous, the æthereal, and the humid, parts of the mortal frame to the reſpective elements. Hence they are, at this day, frequently brought from great diſtances to expire on the banks of the Ganges; and are precipitated into death by the quantity of ſacred mud and water of that river, which is

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

forced into the mouth of the dying perſon, in order to purify him for the new ſcene of exiſtence into which he is about to enter. Indeed his body is often thrown into the ſtream, while as yet a conſiderable portion of life remains, and is devoured by alligators. Thus, in fact, we ſee the watery, not leſs than the fiery, element is uſed as the medium through which the final tranſmigration is performed. The former method is principally adopted when diſſolution takes place near any great and conſecrated river: when it happens in ſituations very remote from the Ganges, or other ſacred river, the body is generally burned. This cuſtom, however, is not peculiar to the Hindoos, ſince many other nations, both ancient and modern, have been accuſtomed to burn their dead. The Perſians, however, who of all antiquity held fire in the greateſt veneration, never burned the bodies of perſons defunct: they thought the ſacred flame would be polluted by the injection of a putrid carcaſe; and expoſed their dead, as is done in Guzzurat at the preſent day, on lofty towers, to be eaten by ravenous birds of prey, to be drenched by the ſearching rains, and ſcorched by the blighting winds. But let us return from this digreſſion to the conſideration of the human victim,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

victim, who offers up himſelf alive on the altar of ſacrifice. In ſearching the claſſical page of antiquity, we find the firſt inſtance of the kind in Arrian, the authentic biographer of the hero of Macedon.

Calanus, who burned himſelf before the whole aſſembled army of Alexander, was one of a body of penitents whom that prince ſaw and converſed with at Taxila, the modern Attock, ſituated on a branch of the Indus, to which it gives its name, and the only one whom he could prevail with to accompany his army back to Perſia.* It is difficult to conceive him to have been a brahmin, as, in that caſe, he would ſcarcely have left a country, of which every ſpot to the brahmins is conſecrated ground; or have croſſed a frontier river, whoſe very name ſignifies *forbidden*, i. e. to be paſſed by the natives of India. Soon after his arrival in Perſia, being diſordered with a flux, he reſolutely refuſed the proffered aſſiſtance and preſcribed regimen of a foreign race of phyſicians, and ſolicited Alexander, that a funeral pile, for the purpoſe of burning himſelf, might be erected; which Alexander at firſt ſtrenuouſly refuſed; but, finding him inflexible, he at length gave orders for the deathful

 ſolemnity;

* Arrian, lib. vii. p. 276, edit. Gronovii.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſolemnity; when every thing was prepared after a manner becoming the grandeur of ſo great a monarch. The funeral ſcaffold was built of the richeſt woods; cedar, cypreſs, and myrtle: the richeſt gums and aromatics were ſcattered over it; and it was adorned with rich veſtments and veſſels of gold and ſilver. A litter, decorated with garlands after the Indian faſhion, bore to that pile the venerable ſage, who all the way ſang hymns of exultation and triumph in the dialect of his country. Arrived at the pile, he ordered the coſtly furniture of all kinds, and the golden and ſilver vaſes with which it was adorned, to be taken away and diſtributed among his diſciples and attendants; after which he aſcended the pile, and, laying himſelf down upon it, was conſumed. The inſtant that the pile was fired, according to his own expreſs deſire to have his funeral conſidered as a feſtival, the trumpets were ſounded, and the whole army gave a ſhout, as in the moment of victory; being filled with equal admiration and aſtoniſhment at the ſight of a man conſuming to aſhes without any perceptible motion. So powerful, ſays Arrian, are the force of habit and the impulſe of education.*

The

* Arrian, lib. vii. p. 277.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The only other inſtance which we find in claſſical antiquity of an Indian devoting himſelf to the ſacrificial flame, is that of Zarmanochagas, who ranked in the train of a numerous embaſſy, ſent by king Porus, a monarch who reigned, as the letters brought by them ſet forth, over ſix hundred tributary ſovereigns, and therefore muſt have been the ſupreme BALHARA of India, to enter into an alliance with Auguſtus, and cultivate his friendſhip. Numerous, however, as they were when they left India, all but three periſhed through the exceſſive fatigues endured in ſo diſtant a journey, and thoſe three were ſeen by Nicolas Damaſcenus at Antioch. In the very name of this philoſopher we diſcover the title of the ancient ſect of the Indian Sarmanes, or Samanæi, mentioned by Porphyry; and his conduct proves him to have been a true gymnoſophiſt, aſpiring after the honours of brahmanian diſtinction. Zarmanochagas far exceeded Calanus in the value and merit of his ſacrifice, ſince the former aſcended the blazing pile when in the higheſt vigour of health, as well as when enjoying the full gale of proſperity: the latter when under the preſſure of a painful diſeaſe, which he conjectured might deſtroy him. It was at Athens

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

that he ſet the Grecian philoſophers this heroic example of indifference for life and contempt of its moſt valued bleſſings; for, in the preſence of all the learned and renowned of that celebrated city, having newly bathed and being anointed with rich unguents, as it were for a gay wedding rather than a funeral, with reſolute ſtep and ſmiling countenance he mounted the funeral pile, and ſuffered himſelf to be gradually conſumed, while the Stoics of Greece ſtood mute and aſtoniſhed ſpectators of a ſcene equally novel and wonderful.*

Although it muſt be ſuppoſed that a cuſtom ſo ancient, and entitling the devotee to ſo exalted a reward, is by no means laid aſide in India; yet I can find no particular detailed account of this ceremony in the page of any author, except that of the Mohammedan travellers, often referred to, as having viſited India ſo early as the ninth century. What they have related on this intereſting ſubject is, in ſubſtance, as follows. When a man has reſolved to commit himſelf to the ſacrificial flame, he firſt goes to the palace and aſks permiſſion to burn himſelf from the reigning ſovereign. Having obtained that permiſſion, on the day appointed for

* Suetonius in Vita Auguſti, cap. 21.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

for the ſacrifice, he makes a ſolemn and public proceſſion through the ſquares of the city where he reſides to the place where the funeral fire, already kindled, and blazing to a vaſt height, awaits the deſtined victim of his own infatuation. An immenſe concourſe of people ſurround the pile, and feed it with every kind of combuſtibles. In the mean time the cavalcade, conſiſting of the friends and relations of the devotee, proceeds ſlowly on, he himſelf marching firſt, and diſtinguiſhed by the GARLAND OF FIRE that conſpicuouſly adorns his head. This garland, eſteemed more honourable by the Hindoos than ever was the laurel-wreath worn by a Greek or Roman victor after a campaign of glory, is formed of ſtraw or dried herbs, upon which, when placed upon his head, they heap burning coals, and invigorate the flame by pouring SANDARAC upon them, which catches fire like Naphtha, and flames as fiercely. Though the blazing garland circles his temples, and the crown of his head be all on fire, too well evidenced to the ſpectators by the offenſive ſtench ariſing from his burnt fleſh, he purſues his way exulting, nor is the ſmalleſt ſymptom of pain ſeen to diſtort the features of his unchanged countenance. Arrived at the fatal

pile,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

pile, he looks round with an intrepid countenance on the flaming ſcaffold and admiring populace; and then, plunging into the flame, is, without a ſtruggle, conſumed to aſhes.*

With this ſolemn and public act, performed in expectation of the glorious immunities promiſed in the Vedas, the journey of the METEMPSYCHOSIS by no means concludes, but rather the real birth is now commenced, and the *gate of immortality* is thrown open. Thus, happily releaſed from its terreſtrial incumbrance, the ſoul, ſublimed, purified, exulting with holy tranſport, immediately mounts in its chariot of flame to the ætherial regions, or manſions prepared for the reception of departed ſpirits, all varying in their ſplendor and delights, according to the various degrees of ſanctity and excellence attained to during its earthly probation.

By theſe manſions, I muſt ſtill adhere to my firſt-declared opinion, the brahmin aſtronomical theologians, following the Sabian notions of their anceſtors, mean *the orbs of heaven*; conceiving that their departed anceſtors ſhall blaze forth in thoſe celeſtial abodes with different degrees of ſplendors, even as *one ſtar differeth from another in glory*: but thoſe who have been

* Ancient Accounts of India and China, p. 80.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

been ſupremely devout, and have been inflexibly rigid in their penances, *ſhall ſhine forth as the ſun for ever.* This fact is, I conceive, inconteſtably proved by innumerable quotations from Sanſcreet authorities, interſperſed throughout the preceding volumes; for the ſoul that has only been moderately pious is ordained to leave the body at the time that the ſun advances towards the ſouth, on the night of ſome day when the moon is in her ſecond quarter, and will go to the world of the moon. By the ſun's ſouthern tract, they mean the other hemiſphere and its ſtars, which, in relation to them, appears to be beneath, and is, as I before obſerved, the hell, or Naraka, of the Aſiatic mythologiſts, where the ſerpent Seſhanaga with his thouſand heads, every head adorned with a radiant gemmed crown, (a ſtar,) holds his gloomy infernal ſceptre.* The world of the moon denotes the orbit of that planet.

The ſoul ardently devout, whoſe auſterities, during its earthly pilgrimage, have vanquiſhed and even annihilated the action and influence of

* See the deſcription of this Indian Pluto, the king of the NAUGS, or ſerpents, extracted from the Aſiatic Reſearches, in vol. i. p. 241.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

of the corporeal ſenſes upon the intellectual faculties, is liberated from the body preciſely at the period in which the ſun begins to bend its courſe towards the north, and on the morning of ſome day when the moon is in her firſt quarter. Immediately on its liberation from the priſon of clay, it becomes a free denizen of infinite ſpace, traverſing at large the cerulean fields, and floating about in a form of ſubtile æther. After a long enjoyment of this celeſtial liberty, the reward of virtue long held ſtruggling in terreſtrial bonds, the ſoul ſeeks a permanent abode, and is now borne on a refulgent ſun-beam to the paradiſe of Brahma, the ſphere of the good deutahs, who have finiſhed their earthly probation in the form of a brahmin, and is there plunged in an abyſs of inexpreſſible delights. It remains there for an immenſe period of time, after which it ſprings up with native energy to the Surya-logue, or ſphere of the ſun; whence, perfectly cleanſed from all material droſs, and clothed in robes of pureſt light, it paſſes to the Vaicontha, or paradiſe of Veeſhnu, where it perpetually bathes itſelf in ſtreams of light ten times more brilliant than the meridian ſun, and it finally mingles with, and is abſorbed into, the eſſence of the

ſupreme

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

ſupreme Brahme, who, the veil of mythology being laid aſide, is no other than the INEFFABLE, INFINITE, AND ETERNAL, GOD.

THE CONCLUSION OF THE INDIAN THEOLOGY.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh